THE USE OF FORGIVENESS FOR THE TREATMENT OF ANGER

IN A FAMILY SYSTEM

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ROBERT H EBERSOLE, JR.

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ABSTRACT

Anger appears in almost every individual character and personality disorder as well as in families and larger systems. The current treatment is anger management and while effective, to a degree, much more can be accomplished to treat anger. The purpose of this study is to illuminate the use of forgiveness as a treatment modality for anger.

The current accomplishments in this field are reviewed and one technique developed by Robert Enright and the Forgiveness Research Group was chosen to use in a case study of a family with chronic abiding anger. Evaluation was accomplished using the Enright Forgiveness Inventory and the Family Adaptability and Cohesion Evaluation Scales (FACES IV) as well as a complete multigenerational genogram. Treatment for the anger was a brief therapy (eight sessions) intervention.

There is cited empirical evidence and general acceptance for the use of forgiveness in the treatment of anger even though this case study was inconclusive for proof of the efficacy of forgiveness as a treatment for anger.

CHAPTER ONE

THEORETICAL APPROACH TO FAMILY THERAPY

The term family is used in many ways, in a wide variety of societies and groups of people. In most perspectives the family is the basic household unit. Some people view the family as an extended group involving grandparents, aunts and uncles, as well as cousins, nieces and nephews. In some contexts a family is a group of people with a common identity such as religion, ethnic heritage or common name. In other perspectives it is an entire people group or nation. The scope of a family is defined by the boundaries chosen for it (Walsh, 2003, chap. 1-2).

A family can be defined as a group of individuals or as a unified entity or system itself. Judith and Jack Balswick state, "A system is by definition any identifiable whole which is composed of interrelated individual parts. To understand any system one must begin by identifying the boundary around that system" (Balswick & Balswick, 1999, p. 38). In terms of the individual, the boundary might be seen as simply the skin of the body. Regarding a family, the boundary might be simply the members living under one roof and between four walls. This, however, is over-simplification; defining an individual or a family is far more complex than mere skin or four walls.

Froma Walsh (2003, p. xii) writes there is "a mythical ideal of the so called 'traditional' middle class, intact, nuclear family of the 1950's, headed by a breadwinner-father, and supported by a full-time homemaker-mother" A family like this is hard to find in the United States today.

In today's world, how a society defines a family, becomes an increasingly complex and diversified endeavor as the world undergoes extremely rapid changes.

Identifying a family can begin with defining each individual member. "The human is probably unique in the potential to be both an individual and a team player" (Kerr & Bowen, 1988, p. 63). One individual is an entity interacting in a team with other individuals. As a part of the *family team* each individual has a history and a future. Most individuals have comparatively similar events in their life cycles. The life cycle is one way to define an individual. Common to the life cycle are events such as birth, birthdays, marriage, anniversaries, deaths and a whole host of others. Individuals are not born into a vacuum. "The individual life cycle takes place within the family life cycle, which is the primary context of human development" (Carter & McGoldrick, 1989, p. 4). Individuals are part of a family in light of their common events within the life cycle. There is a predictable individual life cycle within a predictable family life cycle (Carter & McGoldrick).

Individuals, as human systems, form together as a family that has its own life cycle. The family is an entity in and of itself. "Bateson and his colleagues found systems theory to be the perfect vehicle for illuminating the ways in which families functioned as organized units rather than merely as a collection of individuals" (Nichols & Schwartz, 2004, p. 95). The ability to see families as systems that have identifiable properties allows for systematized treatment.

To see individuals as they relate together through life is essential to understanding emotional health. Within the past 50 years the family has increasingly become the focal point for psychological treatment.

Individuals have no choice in being a part of a unique multigenerational system. Even if individuals attempt to cut off undesirable family members, there still remains an indissoluble relationship known as a family of origin. Whether it is the family of origin or a common law household relationship the family's emotional health needs to be treated as such not as autonomous individuals.

In order to see the family as a system one must consider the individual life cycle within the family life cycle and must view the family life cycle within the multigenerations of predecessors. A *family* is considered to be "the entire 3-4 generation system as it moves through time" (Carter & McGoldrick, 1989, p. 5). The family system is different than a corporation or an organization. "As a system moving through time, the family has basically different properties from all other systems. Unlike all other organizations, families incorporate new members only by birth, adoption or marriage, and members can leave only by death, if then. No other system is subject to these constraints" (Carter & McGoldrick, p. 5).

The person is unique as an individual being and the family is unique as a system. This makes the 3-4 generational family a system entirely unique from all other living creatures and human groups or organizations.

Family Stress

All the interactions of family systems create a certain amount of stress. In an individual the stressors can be life producing, such as the digestive process, or they can be life denying, such as disease. Stress is a normal part of family life. In a family the stressors can have both a negative or positive effect depending upon how the family responds to the stress.

"There is ample evidence by now that family stresses, which are likely to occur around life cycle transition points, frequently create disruptions of the life cycle and produce symptoms and dysfunction" (Carter & McGoldrick, 1989, p. 8).

The various stressors in a family system include those transmitted down through the generations such as emotional triangles, attitudes, taboos, expectations, labels, and other issues. Other stressors on a family system include the anxiety produced by coping with changes and transitions in the family life cycle (Carter & McGoldrick, 1989, p. 8). These stressors come in predictable forms such as births, marriages and deaths as well as in more unpredictable forms as the birth of a handicapped child, chronic illness, untimely death, debilitating accidents or war. Stressors can be positive or negative depending upon how the family system responds to them.

System Levels

1. Social, Cultural, Political, Economic
(gender, religion, ethnicity, etc.)

2. Community, Work, Friends

3. Extended Family

4. Nuclear Family

5. Individual

Horizontal Stressors

1. Developmental
   Life Cycle Transitions

2. Unpredictable
   Untimely deaths, chronic illness,
accidents

Vertical Stressors
Family Patterns, Myths,
Secrets, Legacies

Time

Figure 1-1 Horizontal and Vertical Stressors

As shown in figure 1-1 stressors exist on all levels and come from two directions over time (Carter & McGoldrick, 1989, p. 9).

In defining a family we see it is a multigenerational system that relates to increasingly greater contexts. The greater contexts or systems are communities (neighborhoods or towns/cities) regions such as New England or the Mid-West, and nations or greater people groups such as Hispanics, Blacks, Christians, Jews, or Muslims. These greater contexts also affect the family and individuals.

The fundamental premise of family therapy is that people are products of their full context. As individuals they respond or react to the various systems within or outside of that, in which they exist. In addition, the stress response or reaction creates stressors itself. This view of life is the emerging field for treating mental/emotional illness. The family as a focus for treating the symptoms of individuals within it is a relatively recent development in the mental health field.

History of Family Systems

Treating the individual psychologically dates back to the early 1900's with Freud and Jung. The treatment of psychological illness from a family systems perspective began post World War II with Bateson and Bowen according to Nichols and Schwartz (2004, p. 95 & 120). The relative newness of family therapy means that the field is not fully integrated with the larger mental/medical health system.

Family therapy has to deal with some basic problems of development as a theory. The first problem is to have a theory that is transferable from one social setting to another. It has to be applicable to families in the United States as well as the families in France, Japan and Israel. Second, the theory must allow for the development of knowledge and technical change. It has to incorporate new insights from other disciplines such as biology and theology and also allow for changes in practical application techniques. The theoretical challenge is that consistency and growth can be competitive in nature. A third and more specific problem is the dilemma of applying family systems theory and techniques within the context of an individually focused medical model system. Family systems therapy has these internal and external developmental issues that are problematic for a working therapist.

With the advent of systems theory thinking the development of family systems therapy has grown. Recognized therapy no longer remained simply with the individual. Systems theory was now applied to the family as the focus of treatment. "Bateson helped change the way we think about psychopathology, from something caused by events in the past to something that is part of ongoing circular feedback loops" (Nichols & Schwartz, 2004, p. 106).

The key to move from treating individuals to treating families, in order to resolve symptoms in an individual, is the concept Bateson named *the identified patient*. The family system solves its' stress problems by causing one or another individual member to act out that stress. "Patients weren't crazy in some autonomous way: they were an understandable extension of a crazy family environment" (Nichols & Schwartz, 2004, p. 20). The identified patient is the symptom bearer or the scapegoat of the family.

In family systems thinking the family is considered a *cybernetic system*. A cybernetic system is a self-healing, self-perpetuating system. Giving negative feedback challenges the system to remain the same. Giving positive feedback challenges the system to change (Nichols & Schwartz, 2004, p. 92). The family feedback is either negative or positive and either discourages or encourages change in the individual symptom bearer. Generally speaking, the family acts to self-perpetuate. The symptom bearer or identified patient is part of this self-perpetuating response of a family. For instance, historically the study of schizophrenia has shown that the family, or specifically one parent, usually the mother, gave feedback that was both negative and positive resulting in what is known as a *double bind* of the identified patient. This convoluted message is believed to have a significant part in the development of the characteristics of schizophrenia. It was the post World War II studies of schizophrenia that led scientists to realize the family is the focus of therapy (Kerr & Bowen, 1988, p. 361-386).

The family systems theory developed within the field of anthropology and psychiatry and thus medicine. Increasingly today it is believed that the medical model does not allow for the full development of family systems theory.

One of the dilemmas faced by the family systems therapist is the relationship to the

medical model of treatment of all illness, specifically the focus on the individual

autonomously from all others in the individual's context.

Most mental health patients see their primary care physician for treatment. Half of

all patients, for that matter have problems with no known biologically medical reason so

they can be assumed to be psychological issues (Kaslow, 1996, p. 126). Seeing a primary

care physician for emotional health issues means they may be treated as the medical

symptoms of an individual and may have both a physical and a psychological basis.

Sometimes treating one will resolve the other but in most cases it is only part of a much

larger picture.

A good percentage of cases seen by a primary care physician have a conspicuous

relational component (Kaslow, 1996, p. 129). Two problems follow for the proper

treatment of psychological issues. First, "most medical practitioners do not conceptualize

these problems systemically. When they are addressed, it is from the perspective of the

individual patient rather than his or her relational system" (Kaslow, 1996, p. 129).

Second, practically speaking, "the average primary care office visit is 13.5 minutes –

hardly enough for psychological diagnosis much less treatment" (Kaslow, 1996, p. 130).

The current solution is the Diagnostic and Statistical Manual of Mental Disorders IV Text

Revision (DSM-IV TR) (American Psychiatric Association, 2000), which has placed an

individual's diagnosis within the realm of the medical model.

Though the DSM-IV does take into account the stressors in an individual's life it does not

account for the complexities of a family systems viewpoint.

"DSM-IV is built on cobwebs, invisible illnesses cannot be compared to physical ones and thus can not be categorized and measured" (Kaslow, 1996, p. 116). Bateson developed family systems theory to bridge the gap in treating mental/emotional illnesses of an individual as a part of a systemic family issue.

Murray Bowen

Murray Bowen, a psychiatrist, was also working, like Bateson, with schizophrenia post World War II. "Unlike others, however, he emphasized theory in his work, and to this day Bowen's theory is the most fertile system of ideas family therapy has produced" (Nichols & Schwartz, 2004, p. 32). Many of the early family therapists considered family therapy as merely another way of treating the individual whereas Bowen conceptualized and theorized psychotherapy on the family level.

Murray Bowen developed Bowen Family Systems Theory as an outgrowth of General Systems Theory. "Bowen's reading in the natural sciences coupled with his extensive research and clinical experience with families of patients who had a wide range of psychiatric and other diagnoses led to his developing a new theory of human emotional functioning and behavior, family systems theory" (Papero, 1990, p. viii).

Bowen Family Systems Theory (BFST) brought the understanding and treatment of psychological disorders into the modern age. Bowen tried to develop a model that was consistent with the processes that govern all life on the planet (Kerr & Bowen, 1988, p. 21). Murray Bowen wanted the field of psychology to be considered a science. His work bridged the gap between treating the individual and treatment with family systems theory. Some of his conclusions have been revised and reformatted as would be expected after decades of use and research.

His basic premises have stayed the test of time into post-modernity. Though the academic community is challenging BFST, it still remains the most comprehensive attempt at a universal theory. "Bowen assumed that the origin of mental illness was far more a product of what a man had in common with all forms of life rather than what made man unique. He discarded the term mental illness and substituted *emotional illness*" (Kerr & Bowen, 1988, p. 23).

Bowen's theory allows, in treatment, for the use of both what is wrong and what is right with a client and the use of positive and negative feedback to affect the family system. Theories that see humans as unique find the clinical dysfunctions to be defects in the individual. Bowen family systems theory is anchored in man's naturalness. This placement in no way absolves the individual of responsibility; it simply identifies humankind, first, as part of creation and secondly, as uniquely human. This is explained further in Chapter 2. Bowen sees human emotional illness first, as a part of the larger common system of the family and secondly, as a part of the unique individual.

As it has developed BFST describes the motivating forces behind human behavior. "According to Bowen, human relationships are driven by two counterbalancing life forces: *individuality* and *togetherness"* (Nichols & Schwartz, 2004, p. 119). These forces are the fundamental dynamic in a family, in being an individual and also in being a part of a family whole. We celebrate this by giving names to new family members (babies or adopted children); the first name identifies the individual and the last name identifies the family. Further differentiation is initiated with the giving of middle names and/or suffixes such as Jr., III, etc.

Even in something simple as the giving of a name the life forces are present in the

individuality of the first and second names and the togetherness in the last name.

Additionally, in healthy families and societies a child is encouraged to formally

differentiate within the *family ego mass* around the time of adolescence. Families and

societies ritualize this with such acts as religious confirmation, *Bar* and *Bath Mitzvah,*

Quincenera, and *Sweet Sixteen* celebrations. In the United States the law begins to

recognize a 14 year-old person to have certain individual rights. According to the BFST

concept of differentiation/engagement, to the extent that this happens, the society is

benefited (Friedman, 1985).

     Bowen Family Systems Theory describes how the family, as a multigenerational

network of relationships, shapes the interplay of individuality and togetherness using

eight interlocking concepts: triangles, differentiation of self, nuclear family emotional

process, family projection process, multigenerational transmission process, sibling

position, emotional cutoff, and societal emotional process (Kerr, 2005).

     Triangles of people occur naturally within any group. The way three people relate

can be either healthy or not. Triangles occur when one person relates to two others

surrounding a common element. For instance an emotional triangle is formed when

mother talks to father about the child. Family triangles can be either negative or positive

in their outcome. The identification of emotional triangles is part of understanding a

system's communication process (Kerr, 2005, chap. 1).

     Differentiation of self is primary to the healthy development of individuals within

the family. This is seen when an individual can think about his or her feelings.

To be able to reflect upon one's feelings the individual must see him or herself as a separate entity within the family ego mass. Anxiety, Bowen observed, results from the lack of differentiation. When anxiety is raised, the individual tends to react rather than to give thoughtful response to stressors. Reacting rather than responding shows a decreased use of reflection in the thought process. Responding to one's feelings, rather than reacting, exhibits a more thoughtful cognitive process and thus a greater self-differentiation (Kerr, 2005, chap. 2).

The *nuclear family emotional process* denotes the systemic nature of the family. The various individuals in a family interact to express a family emotion. When a family gathers for the birthday of a young child it is usually an emotionally joyful event the family celebrates. When a family gathers for the birthday of an elderly member there are often mixed family emotions. The family may simultaneously experience joy and sadness, celebration and anticipated grief. This creates a circular loop of emotions in a family. The individuals effect and are affected by the nuclear family emotional process (Kerr, 2005, chap. 3).

The *family projection process* is a family dynamic that tells individuals how to react and what role to take within the family. The family may feel one child is entertaining and thus project this upon the child. The child may, in return, react/respond by being entertaining. An individual may feel the family is being harsh in their judgment of his actions. The family may in turn act in ways that reinforce both the feeling of the individual and the judgmental attitude of the family (Kerr, 2005, chap. 4).

The family has a *multigenerational transmission process* that can be both positive and negative.

Positive transmission over the generations might include a *can do* attitude towards solving problems. Negative transmission in a multigenerational process might include the abuse of alcohol. The transmission processes, both positive and negative, may skip a generation before reemerging. In the attempt to discover the stressors for behavior or thought processes the therapist must look 3-4 generations back in order to find and treat the problem (Kerr, 2005, chap. 5).

Emotional cutoffs denote the alienation of or by one family member towards the rest of the family. This could be seen as an over reaction to the force for differentiation. Divorce and disinheritance are two forms of emotional cutoffs that are expressed in physical reactions. There are many subtler forms of emotional cutoff that may only be cognitive in nature and never find behavioral expression. Emotional cutoffs are almost always considered negative and reactive (Kerr, 2005, chap. 6).

Sibling position identifies relationships according to the birth order. This birth order carries regularly predictable response patterns for the first through the third child and then repeats, the fourth child has personality characteristics similar to a first-born. First, second, or third born siblings exhibit certain response patterns to stress. When the response pattern is disrupted or changes the therapist can look for the stresses that may have caused the change. This regular response pattern to birth order is manifested in each sibling relationship and is recognizable in other social groupings such as business relationships (Kerr, 2005, chap. 7).

Societal emotional process is the least developed concept of Bowen's theory. The processes of a family have a parallel systemic process on a societal level.

For example, the World Court or the United Nations may judge a country or society as being belligerent or the victim in a war. As Samuel P. Huntington (1996) describes, there is a process where societies exhibit predictable behaviors when they develop a certain demographic profile. For instance in those countries where the number of youth, ages 15-24, reaches 20% of the total population the probability for a revolt increases dramatically (Huntington, 1996, p. 118). He also states that what is possible in the present world order would not have been possible in previous times. This type of *readiness* denotes a progression or regression, depending upon your viewpoint of the world. Though he is writing on world politics and not psychological theory his work is an example of what Bowen called the societal emotional process. The societal emotional process is the outside edge of Bowen's theory and thus remains the most abstract of the eight processes (Kerr, 2005, chap. 8).

BFST is a theory that solves the first problem of incorporating useful techniques and interventions within a consistent theory. "Bowenian therapists believe that understanding how family systems operate is more important than this or that technique" (Nichols & Schwartz, 2004, p. 134). Kerr and Bowen (1988, p. 261-262) write, "A systems model is not a set of *rules* to follow, but a framework for keeping the total picture in mind." Bowen Family Systems Theory has been flexible enough over time to allow new techniques to be explored and tested in the treatment of various symptoms in individuals and the dysfunctional dynamics of families.

BFST carries the treatment of emotional illness from the individual medical model to the family systems model. This in turn can be universalized within the greater world system.

Kerr and Bowen (1988, p. 250) write, "If physical and emotional illness are accurately conceptualized as symptoms of a more basic process then all *diseases* are rooted in one fundamental process, a *unidisease*." Further discussion will be made concerning the concept of a *unidisease* in Chapter 2. Understanding the interlocking systems of physical and psychological illnesses allows the medical model to expand to treat all illnesses from a family systems perspective. BFST shows that treating an emotional illness may heal a physical malady and vice versa, treating a physical malady may heal an emotional illness. Lawrence LeShan (1977) writes that patients who have medically untreatable cancer seek treatment with an emotional perspective. "When a therapeutic approach to a problem fails on one level, an approach on one or more other levels may succeed. …LeShan considers the cancer patient to be a person who has *lost his way*. He has despair and hopelessness about ever being able to *sing his own song*" (Kerr & Bowen, 1988, p. 261). If the systems perspective was used at the outset of symptoms, the prognosis might be better.

Bowen Family Systems Theory answers the two problems posed at the beginning of this chapter facing the development of psychological treatment as a theory in relation to the current medical model of mental health. BFST has constancy over time as well as allowing for the incorporation of new techniques and interventions as they are developed. BFST has shown the medical world that general systems theory can be applied to psychology. Because of the family systems focus, psychology needs a different set of empirically verifiable rules for classification and treatment than for medicine other than the Diagnostic and Statistical Manual –IV Text Revision (DSM-IV TR) (American Psychiatric Association, 2000).

Much has been done in the field to provide for the incorporation of family systems theory into the socio-economic free enterprise system. Acceptance of family systems thinking continues to grow. Bowen Family Systems Theory remains the most widely accepted and most comprehensive family systems theory available.

CHAPTER TWO

THEOLOGICAL FOUNDATIONS FOR FAMILY THERAPY

How does a person know what is normal? With the general definition of a family accomplished in the first chapter further detail is needed. What does the ideal marriage and family look like? What is the goal of psychotherapy? The answers to these questions are the focus of this chapter.

Without an original image or an ideal image towards which a person, couple or family can grow, psychotherapy simply seeks to reduce the internal conflict of the client. This reduction allows the person, couple, or family to be what they want to be, inside, but disregards any larger context. Psychotherapy from this perspective helps a person, couple, or family to be what they want to be in their own eyes, but is limited to their own conception of the possibilities. This is a short-term fix for the larger problems people face. How do family members know what is normal or ideal, what needs to be supported and what needs to be stopped? There needs to be an image, an ideal or a vision for how individuals relate as couples, how couples relate as parents within families, and how families relate within societies. This vision needs to be larger than possibly imagined by the person or group being treated. The vision needs to be even larger than the therapist holds for them. A worldview is needed.

Two World Views

There are two predominating schools or viewpoints of what this image or vision looks like and where it comes from.

One viewpoint is that God created humankind according to the Biblical image found in Genesis, commonly identified as a Biblical worldview. The other viewpoint is that humankind is evolving through a process of natural selection without any concept of God, commonly known as an evolutionary worldview. There has been conflict between these two schools of thought for centuries (Wilson, 1975). There are other less known views that find common ground between the two in varying degrees such as the one expressed by Francis Collins (2006) in his book *The Language of God*. Whatever worldview is chosen it provides an image, a norm, or an ideal with in which psychotherapy may operate.

Much of the current family systems theory is based on the General Systems Theory (Kerr & Bowen, 1988, p. x), which is an evolutionary based view. It is not within the scope of this work to further the debate between evolutionists and creationists, but rather to recognize and acknowledge the fear that exists in both schools of thought (Wilson, 2006). The Biblical worldview has traditionally feared that science or the evolutionists will deny God and thus inhibit the spread of the Gospel. The evolutionary worldview has traditionally feared that religion would inhibit scientific inquiry. History has shown that the fears on both sides have been realized. It is important to recognize, however, that there is no Biblical support for suppressing scientific inquiry, for it is, in actuality, a seeking for the truth.

This work posits that both evolutionary and Biblical worldviews support scientific inquiry and would suggest that the phenomenon observed in the world can be interpreted from both perspectives.

Francis Collins, chairperson of the Human Genome Project, believes that evolution is a part of the Biblical and thus Godly image for creation (Collins, 2006).

One cannot summarily reject that which is good about the work of Murray Bowen, who drew from the General Systems Theory, simply due to the fact that Bowen Family Systems Theory is evolutionary based. The phenomenon he observed, codified and explained on the basis of evolution, can also be explained in light of a Biblical worldview.

The Biblical Worldview

Humankind is created by God. The account of creation is found in the Bible in chapters 1 and 2 of the book of Genesis. In this account, all creatures, including humankind, were created on the fifth and sixth days. God saw what was made and declared it *good*.

This account also stated that God created humankind in the image of God. Historically, two misconceptions of this account arise. First, God did not create humankind as gods. Secondly, we are not told that all the other creatures were also created in the image of God – only humankind. Humankind is thus made in the image of God but is not God and all other creatures are of some other image.

The Biblical text states that humans, alone, are created in God's image. Humankind does have similarities to other creatures in that humans are first and foremost, by God's design, creatures, not gods. Despite the similarity between all creatures, humankind is a unique creature for several reasons. Two of the most important are: one, they are created in the image of God and second, they are called into the seventh day to rest and worship God.

God created humankind in the image of God as, both, male and female. The fullness of humankind can only be known by considering it as both male and female not singularly as male or female (Anderson, 1982, chap. 8). Though, ultimately, the Sabbath Rest is for all of creation, the rest is basically for humankind to worship God.

It is God's word that created all things (Genesis 1). God's word is so powerful that God simply spoke and the elements of the universe came into being. It is by God's word that humankind came into being and God breathed life into this work of clay.

Being made in the image of God means humankind recognizes something of God in its' self. It is through God's self-revelation that humankind realizes a relationship with God in creation. Nathan Wood (1978), among others, wrote about how all of creation, especially humankind, expresses the Trinitarian image of God. One of the major images God has expressed in humankind is that of reconciliation. Humankind is given the work of reconciliation (2 Cor 5:18 NRSV). The prerequisite of reconciliation is forgiveness. This work will show how forgiveness used as a psychological intervention can bring healing to individuals, couples and families. In exhibiting forgiveness and reconciliation humankind expresses the power of God's word.

God reveals to humans the nature of God, humans respond in worship. Worship is the expression of gratitude humankind feels toward God for all God gives (Deut 5:6-15). Entering into the seventh day, the Sabbath Rest, to worship God flows from humankind's realization of the work God accomplished on the preceding six days. Self-realization or the ability to reflect, to think about one's feelings toward others and toward God, is a unique ability of humankind. The ability to reflect upon one's life is yet one more way God has differentiated humankind from all other creatures.

Because it is God's word that brought about all of creation, it is God's word that gives the image of life for humankind. It is in God's word, the Bible, that humankind finds the images for life as individuals, couples and as families beginning with those in Genesis chapters 1-2. It is in God's word that we are able to see how God intends for humans to live and relate to one another.

Though created in the image of God, humankind is not God. Attempting to *be like God* is different from *being made in the image of God*. In Genesis 3:4-5 the image expressed is one of humankind eating forbidden fruit that makes one *like* God. It is forbidden that humans try to be like God. It is desired that humans fulfill the image of God in which they are created. Humankind is created to relate to God not as a peer but in worship. The appropriate relationship between humankind and God is found in Matthew 22:36-38 and is drawn from Deuteronomy 6:4-5. The Word of God says, "He said to him, 'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind'" (Matt 22:37 NRSV). Paul echoes this image when he writes, "I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship" (Rom 12:1 NRSV). The Biblical image is that the human creature needs to realize it has limitations and that God is infinite in all conceivable forms.

The word of God gives an image for the relationship of humankind to one another in Matthew 22: 39-40, from Leviticus 19:18, that follows the one mentioned above. Unlike the first great commandment from Jesus, which differentiates humankind from God, this second great commandment makes a call for equal relationships between humans.

Thus in Matthew 22:36-38 Jesus provides the image for God / human and human/human relationships and provides the goal for therapeutic interventions in psychotherapy.

The two commandments of Jesus sum up all the rest of the laws of God. From the very beginning humankind wanted to be *like God* rather than obedient to the image of God according to the Word of God. Humankind ate of the fruit of the knowledge of good and evil (Genesis 3). The consequence for this disobedient attempt to become like the eternal God was to experience finite life, in other words, humankind would now die. Humankind would also experience disease and disability, including psychological disorders and emotional disease. The original image given by God is found in Gen 2:25 (NRSV) "And the man and his wife were both naked, and were not ashamed." This state of freedom from shame and guilt reflects God's intention in their relationship with each other and with God. Subsequently, Adam and Eve attempt to be like God and we find a stark contrast in them as we read Genesis 3:7-8 (NRSV), "Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves. They heard the sound of the LORD God walking in the garden at the time of the evening breeze, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden."

Guilt and shame entered into the relationship between God and humankind at this point in creation. This guilt and shame is manifested in separation from each other and their hiding from God. Guilt and shame continues to distort all relationships.

False images are often formed from the Bible. One of the essential and primary false images comes from the account of Adam and Eve in the Garden of Eden as found in Genesis 1 & 2.

The original image is that of corresponding creatures rather than the popular misconception of women as subordinates to men as seen in Genesis 2, particularly 2:24-25. The definition of the word *helper* denoting the female, in verses 18 & 20 is most appropriately translated *corresponding to* or *a helper matching him* (Wenham & W, 1987, p. 68). This is from the Hebrew word *azar* to protect, to surround, to help, (Harris et al., 1980, p. 660-661); Strong Hebrew Dictionary (1890, p. 87). Therefore, the primary image in the scriptures of the relationship between men and women is that of equality. The distortion of the original image as subordination of women is part of the consequences given to Eve as found in Genesis where God is speaking, "To the woman he said, 'I will greatly increase your pangs in childbearing; in pain you shall bring forth children, yet your desire shall be for your husband, and he shall rule over you'" Gen 3:17 (NRSV). This *curse* will be explored later in this chapter.

It is in the two areas of relationship, with God and neighbor, that humankind can go wrong. Humankind has the capacity to sin, which differentiates them in yet another way from God, who is not capable of sin. God has given the Biblical image to live by but humankind can choose to act in other ways. Human relationships are open to error. This capability to err or to sin is, literally, so great that humankind is incapable of not sinning. In fact, all of creation is corrupted because of sin and needs correction. Humankind, therefore, is not capable of living according to even one of the two great commandments of Jesus.

The broken and disordered relationships continue until corrected according to God's word. Only when God became human in Jesus was a human capable of living a sinless life.

The cure for sin, disease, disability and death is found in the very thing that brought about life at creation, God's word. Jesus of Nazareth, is God's living word who heals relationships (John 1:1-3).

It is Jesus of Nazareth who gives humankind the ability to fulfill its created image as creatures of the sixth day and to enter into the Seventh Day Sabbath Rest. Being separated from entering into the Sabbath Day Rest with God is the consequence of humankind's disobedience. Jesus is the way for humankind to face the sin that separates it from God (Torrance, 1992). Jesus, the Word of God in the world, thus makes it possible for humankind to enter into Sabbath worship. When God became human, as Jesus of Nazareth, human kind gained through him eternal life with God.

Jesus restores the original relationship between God and all of creation. Despite humankind's broken relationship with God, God still chose to reengage humans. This move to reengage is exemplified in God's history with Israel. Beginning with Israel God reestablished a relationship with humankind as the, *I am with you*, God. When Moses was anxious about his call to lead the Hebrew slaves to freedom as found in the book of Exodus, God revealed His name and presence as the, *God with us*, God. In fulfilling the Old Testament prophecies in the New Testament, found in Isaiah 7:14 and Matthew 1:23, God is revealed as Emmanuel. Emmanuel is found in both Hebrew and Greek translated as *God with us*. In all instances we find even the name of *Yahwah* speaks of God's eternal presence with creation as the great *I Am* God. Thus no matter where humans are in creation or in relation with each other or in relation with God, God simply *IS*. To know God simply *IS* provides humankind an eternal presence with whom to relate.

God chose the Hebrew people to model God's relationship with humankind. God chose them not because they were great or special but because they were ordinary (Anderson, 1997). It is in Israel's ordinariness that the rest of humankind can see the glory of God revealed. Through Israel, God's capacity to forgive and restore humankind is revealed. God reveals in Israel, God's children, the human nature to rebel against God, the Father. In Israel, God then reveals the nature of God to bless and keep promises. God's blessing continues to be repeated even though Israel continues to rebel again and again against the Father.

The Imago Dei

Humankind is made in the image of God, known in Latin as the, *imago Dei*. God uniquely relates with humankind apart from all other creatures in this imago Dei. None of the other creatures in all creation are spoken of being made in the image of God. Having the imago Dei gives humankind a unique relationship with God.

The greatest state a human can attain is to fulfill the image God has given them to be. Humankind sins when the individual seeks to fulfill his or her own self-image or to be self-gratifying, rather than to fulfill God's image in which they were created. When a human matures there is a development of the ability to delay gratification and move from self-gratification to fulfillment of the self in the imago Dei.

Jesus provides the way from self-gratification to fulfilling the image of God in each individual. Jesus denied his own self-gratification. During a time of testing or temptation, as accounted for in Matthew 4:1-11, Jesus fulfilled the image God had for him by being obedient to God the Father.

Instead of focusing on himself, Jesus focused on the word of God. To the extent that humankind is willing to follow Jesus, humankind is able to fulfill God's image for each individual, couple and family.

Jesus came to restore the created image of the family. This image of humankind goes beyond the individual male and female to form a family. Paul connects the family and Sabbath worship of God in Eph 3:14-15 (NRSV) "For this reason I bow my knees before the Father, from whom every family in heaven and on earth takes its name." It is in families that we first and essentially learn how to worship God and enter into the Seventh Day Sabbath Rest.

Jesus came to recreate the family, corrupted by sin, and redefine what it means to be a family. First, by his obedience to God the Father, Jesus, God the Son, shows the primary and essential relationship between parent and child. In Matt 12:50 (NRSV) Jesus restructures the family, "For whoever does the will of my Father in heaven is my brother and sister and mother." The image God gives for the family is parents who have obedient children.

Everyone says that love is what holds a family together. But what is the nature of this binding love? A theology of the family is based on covenant/commitment (Anderson & Guernsey, 1985, p. 47). Love and the covenant/commitment can be considered synonymous. This love is a primary or essential love known in Greek as *agape*. Agape love can be defined as Godly love, a love given by God and shared amidst a family. Godly love is the source of forgiveness and the desire for reconciliation between individuals and between God and humankind.

There are other aspects of love exhibited by humankind. One aspect is known in Greek as *philo* and can be defined as brother/sister love or the kind of love one might have for a neighbor or friend. Another aspect of love is *eros*, which can be defined as husband/wife love or sexual love. These last two aspects of love are not as all encompassing as *agape* focusing rather on a more narrow part of a relationship. The many aspects of love can all be found in Godly, agape love.

Covenant/commitment love might be considered *bonding*. Or as Carl Whitaker puts it, a *deposit of affect* by one individual into another or generally into the rest of the family (Anderson & Guernsey, 1985, p. 47). The deposit of affect or covenant / commitment in another person is also called agape love. It is a Godly thing and the deposit of affect is permanent. It happens between a husband and wife. More importantly, it happens between parent and child. Parents who adopt children must make their own deposit of affect in the adopted child but it never replaces the deposit of the biological parent. Many deep relationship problems happen when this deposit of affect is not made by the biological parent(s) or later by the adoptive parents. This deposit of affect, the covenant/commitment or the agape love is the fundamental building block to further development and healthy functioning. Aristotle said that children who do not learn to love their parents and family will love no one but themselves. The family permits an individual to learn how to give and receive love, to experience security, and, most important, how to develop the capacity to trust others (Berger & Berger, 1983, p. 174).

1 Timothy 3 in the Bible tells us relationships within the human family are the center of spiritual formation. The task of developing spiritually is essential to being fully human, so the relationship to the family and to God is foundational to the task.

Anderson and Guernsey (1985, p. 136) write, "I suggest an emendation and amplification of Ephesians 6:4; Leaders of the church do not provoke parents in such a way that they provoke their children to wrath. Instead, direct their behaviors so that they might direct their children appropriately. You must also become instructors of instructors – of parents who will, we hope, teach their children to love."

Further, Thomas (1979, p. 108-9) writes about the development of the family church. The church is a group of family cells or households of faith connected together. Families are not lonely groups of individual members. Families or households of faith are the *domestic church* or cells of the larger body of the church. Within the cells/ families / households of faith many functions occur including education, stabilization of economic resources, prayer, liturgy, and evangelization. It is in the domestic church, the family, or the household of faith that humankind will learn the lessons of God.

Relationships within every increasingly larger circles of people from parent / child, to family, to church and beyond are the building blocks that help form the individual. General systems theory emphasizes the importance of relationship or the importance of conjunctions between entities. The use of the conjunction *and* is significant when considering these relationships. Looking at the Biblical text through the lens of General Systems Theory and Bowen Family Systems Theory sheds light on the emphasis of relationships and gives insight into human phenomena (Anderson & Guernsey, 1985, p. 111).

To better understand this, consider the *and* in the following two scripture passages. First is the conjunction used in the creation account found in Genesis, in which God created humankind *male and female*.

Secondly, consider the conjunction between the two greatest commandments found in Luke 10: 25-28. This conjunction connects the love of humankind for God and the love of humankind for one another. Systems theory relies on relationships, which are often noted with the conjunction *and*.

The parent and child relationship is originated in the *Fatherhood of God*. Jesus establishes this when he says, "Call no one your father on earth, for you have one Father – the one in heaven" (Matt 23:9 NRSV). God stands as father to the children of God in a way analogous to humankind as parents. The familial imago Dei in humankind is fulfilled only when both father and mother bear the parenting responsibility. The Bible does not warrant the use of *father* exclusively as parent. It is thus inappropriate to equate the male role in parenting with the concept of God as Father.

The Bible attests to the primary relationship not as Adam and Eve or the married couple, rather the Biblical image is predominately that of parent and child (Anderson & Guernsey, 1985, p. 61). The Biblical image is that of God / Father with the children of God. Analogous to this relationship is the parent / child familial relationship. Thus the main focus in human life is the parent / child relationship.

As previously mentioned, forgiveness is essential to holding a family together and is first found in the God / humankind relationship and from that it is shared within the family relations. In the history of Israel, known as the Old Testament, God reveals the law of God. The law leads humankind to realize its' sin. The Hebrew word for *removing sin from the people*, often translated as *forgiveness* in English, is *salah*. In God's law and thus Israel's culture, animal sacrifice was part of the people's repentance and atonement for sin. The legal prescription for this forgiveness is found in the book of Leviticus.

As people experienced mercy from God, they too, were to show mercy to one another (Enright & Fitzgibbons, 2000, p. 259).

In the time of Jesus, the Greek word for *forgiveness* was *aphiemi*. It means that God removes sin and reestablishes right relationships with the people following their repentance and acceptance of Jesus Christ's saving act of redemption. As in the Old Testament law, a forgiven Christian is expected to forgive others (Matthew 18:21-22) (Enright & Fitzgibbons, 2000, p. 259).

It is Jesus, God's living word with us, who connects the Law of God and the Spirit of God. Jesus must satisfactorily fulfill and connect these two roles, law and spirit, to bring creation back into right relationship with God. Jesus stands at the juncture of these two roles and brings humankind into a right relationship with God and one another. The Bible explains Jesus' role in Leviticus 16 concerning the ritual followed on the Day of Atonement.

Goats were highly valued and were thus appropriate sacrifices to God for sin. In the holy day of Atonement there are roles played by two goats. The goats had to be without blemish. The role, which goat played was determined by casting lots.

One goat carried the sins of the people. The high priests would lay hands on it and drive the goat away from the people into the desert. The shame of the people was placed on this goat and removed from them. In this ritual is an echo of the shame that was a part of Adam and Eve leaving the Garden of Eden.

The second goat was the blood sacrifice. It actually died paying the penalty for the sin of the people. God's people realized it should be their blood upon the altar as a sacrifice for their sin.

The sins of the Israelites were paid for with the lives of the two goats. In his life and death Jesus fulfills the roles of these two goats once and for all time for all of creation.

Jesus makes possible forgiveness and reconciliation between humankind and God and between humans themselves. The priests laid their hands upon Jesus and cast the shame of humankind on to him. He was then driven out of the city of Jerusalem taking the shame of humanity with him. Jesus was then sacrificed on the cross as a payment for the sins of the world. The objective penalty for our sin and the subjective penalty of our shame were scape-goated to Jesus who gave his life for yours and mine.

Both aspects of forgiveness and reconciliation are necessary for renewed relationship (Anderson, 1997). Both the subjective shame and the objective physical sense of broken relationships must be dealt with as forgiveness and reconciliation occurs. "For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life" (John 3:16 NRSV). It is God's desire that relationships be whole and healthy.

God became flesh in Jesus of Nazareth so that God would be the subject and object of life. Sin is autonomy from God or choosing one's own word over God's word. In this sinful disobedience to God's word two things happen. First, the human word becomes the subject of life. Second, the human flesh becomes the object. The word of life is no longer God's but humankind's.

Jesus became *God with us* in the flesh. As Jesus was born in Bethlehem he became the subject and object of life. This caused a tremendous shift in the attention of the people of God from the human rulers back to God.

The shift was evidenced when Jesus healed people and resurrected the dead. At Jesus'

own death on the cross all of creation experienced a shift of focus from death to life.

When the focus of one's life changes from human to divine a psychological

change happens. The individual becomes a new creation. The fullness of the imago Dei

cannot be attained by living according to one's own word but only by living according to

God's word. The fullness of God's word can only be attained through Jesus Christ. The

process of sanctification is the rewriting of the human word to conform to the word of

God. An individual needs only to accept Jesus for healing to begin.

Jesus is the way to new life with God. This new relationship begins with

forgiveness. Two scriptures are indicative of this forgiveness. First, in Matthew 26:27-28

(NRSV) it is written, "Then he took a cup, and after giving thanks he gave it to them,

saying, 'Drink from it, all of you; for this is my blood of the covenant, which is poured

out for many for the forgiveness of sins.'" Second, "All the prophets testify about him

that everyone who believes in him receives forgiveness of sins through his name" (Acts

10:43 NRSV). Jesus is also Lord of the Sabbath and thus is the way for humankind to

enter into the Sabbath Day Rest as forgiven and reconciled people.

The process of forgiveness, either on the part of God or human, is based on

compassion. On the human level, compassion is an essential emotion. The Greek word

for compassion is *splagna.* It is likened to the intestines. This is similar to the Hebrew

word for compassion, *rhamin.* This word is likened to the feeling a mother has for her

unborn child. Both the Hebrew and Greek concepts of human compassion are literally gut

level emotions.

Pathos And Pathology

God's compassion is often likened to anger, or more specifically, pathos. Pathos is the quality or power that evokes a feeling of pity or compassion (Dictionary.com, n.d.). This pathos is the intense feeling one has towards the object of one's care or of one's deposit of affect. It is the defense of the oppressed, the wrongly alienated, or the unjustly accused. "God's pathos is the source of God's wrath as well as God's love and mercy" (Anderson, 1982, p. 98).

Human compassion, expressed as pathos, is rarely appropriate like God's. God's anger appears from the human perspective to be appropriate, as exemplified, when Jesus drove the money changers out of the temple in Matthew 21:12-13. God's pathos is demonstrated in Matthew 18:6 as a response to those who cause children to stumble in life.

Human anger / pathos is most often inappropriate and evident as anger in a family. The anger the brother / son expressed to the father of the Prodigal Son in Luke 15:11-31 expresses something akin to the imperfect pathos humans may have. Parents often express anger toward a child because of apparent disobedience and at the same time hold the child as the object of affection. This creates an emotional paradox and often intensifies the parent's expression of wrath. The root word for pathos and pathology is the same Greek word, *patho.* This human paradoxical pathos or anger thus can be seen as an essential element of psychological pathology.

Family anger may become systemic or focused on one member who is perceived as the threat to all relationships in the family. The family's anger intensifies as it develops an emotional paradox.

One might imagine mixed emotions fold back over one another tying the parents in knots as children continue in disobedience seemingly ignoring the parent's compassion. The parent's gut level compassion and desire for the child to be corrected literally drives them crazy and if allowed to continue the anger can harden into a state of pathology. One member or another will carry this systemic anger. The identified person is in essence a scapegoat for the convoluted, systemic family anger.

Forgiveness

Essential for restored family relationships is compassion, then forgiveness, which can be followed by reconciliation. God's word is "Be angry but do not sin; do not let the sun go down on your anger" (Eph 4:26 NRSV). Following God's word with timely resolution of differences leaves little space for chronic anger to become systemic.

Forgiveness leads one to understand, confront, reduce or eliminate anger. This is a different approach than simply managing anger. The act of forgiveness is one characteristic of the imago Dei in humankind. God is a forgiving God. God's wrath is short lived relative to God's blessing (Exodus 34:6-7). Humankind, in order to manifest the imago Dei, must become a forgiving being (Matthew 6:9-15). Not all are capable of incorporating this image, and being conformed to the image of God. God describes this state as being hard hearted. The Greek for this is *astorgos* whose root *stergo* means to cherish affectionately. Hard hearted is the negative of or the state of being without natural affection for kindred (Strong, 2004, Figure 794).

In the relationship between God and humankind the process is somewhat different from the forgiveness process between humans. With God, repentance on the part of the human offender is a prerequisite for forgiveness.

God has already provided, in Jesus of Nazareth, the way to repent, forgive and reconcile a relationship. The human to human relationship is described in God's word as different from that of God and human. With humans repentance on the part of the offender is not a prerequisite for forgiveness. Forgiveness is something the offended party gives; whether or not the offender receives it is a separate matter. A significant change must take place for the offended person to move through forgiveness to reconciliation. Forgiveness requires only one party, the offended, to act. Reconciliation is an act of both parties where the offender provides clear assurance of changed behavior and the offended follows through on their act of forgiveness and acceptance of the offender. The offender must repent of their sinful behavior and the offended must repent of their anger by giving forgiveness.

Repentance from anger or other sin constitutes a cognitive, behavioral change. The Greek word for repentance is *metanoia*. Another way of defining *metanoia* is to consider it as a change of direction both mentally and physically. It is a turning away from following one's own way of life to following God's Word. It is a turning to God and re-entering a right relationship or a shift from alienation to reconciliation.

Reconciliation follows repentance and forgiveness in the order of salvation and is another characteristic of God in humankind, the imago Dei. The word of God provides us this image, "So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us" (2 Cor 5:17-19 NRSV).

Repentance goes hand in hand with forgiveness; which comes first may be debatable. Most would say that repentance and forgiveness are prerequisites to reconciliation.

Recognizing that there is something from which to repent comes first. The function of God's law is to show what needs to be repented from. The Law shows humankind what causes alienation from God and eternal death. Humankind's response to this realization is confession. Humankind must rely on the Spirit of God in order to remain obedient to God's Word. This is what empowers us to follow Jesus. In *Life Together* (1978, p. 113)*,* Dietrich Bonhoeffer, talks about the reason why most people after confession don't ever change their behavior. The reason, he says, is that they think they are confessing their sins to God when in reality they are confessing their sins to themselves, thereby granting themselves absolution. Bonhoeffer goes on to say that if we confessed our sins to one another we would probably change our behavior because it is a painful encounter that provides accountability and forces humans to take on a responsibility to change. God's word provides the image for confession by stating in James 5:16a (NRSV), "Therefore confess your sins to one another, and pray for one another, so that you may be healed."

Anxiety

A state of anxiety exists between the realization of wrong and the knowledge of how right one's life might be. In the account of Creation and the Fall, the image of eating the fruit of the tree of knowledge of good and evil (or right and wrong) demonstrates that humans must depend upon God rather than self. As the result of choosing to be independent of God, Adam and Eve experienced anxiety, fear and shame.

The condition of conflict that exists between the act of turning away from and turning towards God is a state of anxiety.

Anxiety and awareness is at the juncture of these two states. First is the growing awareness of sin or unrighteousness in life. This is where God found Adam and Eve (humankind). They sought to hide because of the anxiety experienced as they became aware of their nakedness. Their awareness of their bodies and the subsequent anxiety was a product of their sin as their focus went from God as object and subject to their bodies as object. Then came the growing awareness of God's righteousness and presence amidst life. This is the conversation God had or the expression of God's Word with Adam and Eve or humankind. This was the subjective awareness of their disobedience. Humankind realized its' vulnerability apart from God, realizing their nakedness and thus experienced shame. The result of their sin was a shift of focus from God to themselves in a state of anxiety separate from God.

It is in this state of anxiety that healing can begin. God, in the account of the Creation and Fall of humankind, gives the penalty and the solution to the anxiety. If the state of anxiety is not resolved in a timely manner it may lead to anger or physical illness. One of the most significant consequences of Adam and Eve choosing to follow their own way is known as the battle of the sexes. This is not the relationship between the sexes that God desires and must be recognized as the post fall consequence not the desired state of blessing. In His life and teaching Jesus gives the Godly relationship between man and woman. Humankind must face this consequential state of anxiety in seeking to differentiate themselves from all the other creatures. God's word provides healing for the anxiety and anger that exists at this juncture of human relationships and the imago Dei.

It is in this state of conflict and anxiety where Jesus continually met humankind. Jesus continually turned creation back to God (Anderson & Guernsey, 1985, p. 128). Jesus called and led all of creation to repent. Jesus specifically called humankind to repent. Humankind is to love rather than hate. Humankind is called to follow God rather than be disobedient.

Jesus calls us to be healed and obediently enter into the Seventh Day Sabbath Rest of God. This rest is the desired state of being. It is a state of being fully human in the presence of God. It requires being in an appropriate relationship with Jesus. A healthy person cannot be in a constant state of anxiety and remain healthy. The Word of God leads us to a state of healthy being, in the presence of God.

Ultimately, once the state of anxiety that produces anger is faced, humankind can live in peace or to simply be with God. Without anxiety a human may more readily enter into the presence of God. In this state of simply being with God a human realizes his or her full humanity and the fullness of the imago Dei. It is in being humanly obedient to God that individuals are able to live life to the fullest and enter into the relationship with God known as the Sabbath rest. This is possible only through being in Jesus Christ.

This Seventh Day Sabbath Rest is a place of re-creation for the children of God. The goal of God's children is to attain this seventh day entering into it by following Jesus. Not all persons fulfill the image God created them to be.

> Let us therefore make every effort to enter that rest, so that no one may fall through such disobedience as theirs. Indeed, the word of God is living and active, sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow; it is able to judge the thoughts and intentions of the heart.

And before him no creature is hidden, but all are naked and laid bare to the eyes of

the one to whom we must render an account. (Heb 4:11-13 NRSV).

Hebrews 4:1-13 explains even further this image of entering God's rest.

In the Biblical account of creation there is a solidarity of the sixth day that binds

the human to the non-human creature through a shared creature-ness. The Seventh Day is

made specifically for humankind to experience God's rest. Failure to reach this rest is a

failure to reach the goal God has set for humankind and is a failure to be fully human

(Anderson & Guernsey, 1985, p. 115). Failure to reach this rest is a failure to fulfill the

imago Dei, the image in which humankind is created.

It is in Jesus, alone, that humankind can *reverse the curse* and find the right

relationships between each other and with God. Jesus is the Prince of Peace in the battle

of the sexes. Jesus, alone, is able to bring life again to a corrupted creation.

Then I saw a new heaven and a new earth; for the first heaven and the first earth

had passed away, and the sea was no more. And I saw the holy city, the new

Jerusalem, coming down out of heaven from God, prepared as a bride adorned for

her husband. And I heard a loud voice from the throne saying, "See, the home of

God is among mortals. He will dwell with them; they will be his peoples, and God

himself will be with them; he will wipe every tear from their eyes. Death will be

no more; mourning and crying and pain will be no more, for the first things have

passed away (Rev 21:1-4 NRSV).

CHAPTER THREE

LITERATURE REVIEW

This literature review concerns four unique aspects of this paper. First is the

consideration of how Bowen Family Systems Theory, developed by an atheist, can be

used with a Biblically based counseling theology. Second, the paper explores the

literature concerning the use of forgiveness as a treatment modality for anger. The use of

forgiveness is a relatively new addition to the regular clinical techniques of managing

anger. Third, more of the work of Ray Anderson, which was not a part of the foundation

course work, will be considered. Fourth and last, will be an evaluation of the assessment

tools used, which includes the Circumplex Model of Couple and Family Systems (Olson

& Gorall, 2003), the Family Adaptability and Cohesion Evaluation Scales *FACES* (Life

Innovations, 2003) , and the Enright Forgiveness Inventory *EFI* (Enright & Rique, 2004).

Bowen Family Systems Theory

The concepts of triangulation, differentiation of self, nuclear family emotional

system, family projection process, multigenerational transmission process, emotional

cutoff, sibling position, and societal emotional processe are considered standard aspects

of numerous treatment modalities. In the creation of his theory Bowen wanted to move

psychology from art to science, similar to the path that medicine took a century before.

Bowen sought an umbrella theory for all of his work and made the connection through

evolution and the General Systems Theory (Kerr & Bowen, 1988, p. 351). Almost all of

the current psychological interventions use at least part of Bowen Family System Theory.

The current proponents of Bowen Family Systems Theory claim, like Murray Bowen, the explanation for the phenomena humans exhibit has an evolutionary base. This paper proposes that a larger base for the phenomena exhibited by humans is explained in the Bible. In pitting science against the Bible, Kerr and Bowen (1988, p. 352) hypothesize religion has held back the advancement of scientific exploration. Religion has, periodically, inhibited scientific inquiry. These facts do not, however, negate a different explanation for what Murray Bowen and Michael Kerr (Kerr & Bowen, p. 13) have developed as the eight concepts of Bowen Family Systems Theory. What Bowen observed and explored scientifically can also be seen through a Biblical worldview. Ray Anderson writes, "Scientific anthropology can just as well build on a theological presupposition as on a non-theological one" (Anderson, 1982, p. 13).

Kerr, a protégé of Murray Bowen (Kerr & Bowen, 1988, p. 341), studied E.O. Wilson's *Sociobiology* (Wilson, 1975), which is a foundational text for evolution science. Murray Bowen's theories are thoroughly fixed within the evolutionary system. It is hoped that the value of Bowen's theories can be recognized and the truth that Bowen saw and described can be set within the framework of a Biblical worldview. Such an approach would serve to further scientific inquiry, rather than inhibit it.

A distinction between religion and a Biblically based world-view must be recognized. Religion is the way humans have chosen to act out their beliefs and is thus a human, fallible construct. A Biblical based worldview is foundational to religion and is not religion itself. Though Murray Bowen, David Kerr and E.O. Wilson may not agree, holding a Biblical world-view is not exclusive of scientific inquiry.

It is understandable that many evolutionary-based scientists discount religion and thus faith as a basis for any world-view. History is replete with religious denigration of scientific and for that matter most exploration of the universe (Friedman, 2007). Counter to this position, a Biblical world-view is one that seeks to know the truth and thus is one that can be embraced outside of traditional religious circles. The truth can be known but not fully. Seeking to know the truth will entail continual scientific inquiry, thesis and synthesis.

Kerr and Bowen (1988, p. 341) write about one aspect of the conflict between science and religion, "There is no way to settle the great debate with a single paper or even a book. … People are free to take either side. …The evolutionist says that the human has a body and a brain that is similar to subhuman forms of life. The creationist says that the human is different from all other forms of life." The evolution / creation debate will not be waged herein. What will be shown, briefly, is that the psychological phenomenon Bowen and Kerr observed and began to categorize can be seen and defined from a Biblical worldview.

Bowen raises a significant point when he brings to light the connection between humankind and all creatures and at the same time recognizes that humans are different from all other creatures. Kerr and Bowen (1988) write that humans are distinguished from all other creatures by the capacity to reason. This is not in contradiction with a Biblically based worldview.

A Biblical view holds that all creatures were created in the fifth and sixth days and thus they share in the essential elements of *creatureliness*. This is Bowen's point that all animals share characteristics.

Only humans were given the capacity to think about their experiences and to worship

God on the seventh day. This is Kerr and Bowen's (1988, p. 385) point when they write,

"The human is the first form of life that has been able to observe the feeling process with

his intellect." Humans can think about their feelings which, differentiates them from all

other creatures. Not only does the concept differentiate humans from all other creatures,

but also this process of thinking about feelings is the definition of Bowen's term

differentiation. "Differentiation depends on the ability to distinguish between intellectual

functioning and emotional functioning and on the ability to act on the basis of intellectual

functioning when one wants to" (Kerr & Bowen, p. 336). From a Biblical perspective this

is regarded as humankind's free will.

A few more examples may prove the point. Psychologically, behavior theories

anchored in man's uniqueness usually conceptualize clinical dysfunctions to be a product

of defects in an individual. Bowen family systems theory is anchored in man's

naturalness or being first, a part of creation and secondly, unique and disordered (Kerr &

Bowen, 1988, p. 252). This is exactly what is described in the Genesis account of the

origin of humankind. Humankind is individually responsible for actions and humankind

is also inherently disordered. Humankind are first creatures sharing the majority of life's

characteristics with the rest of the creatures. Second, humankind has characteristics

unique only to humans. One of the greatest of which is a reflective intellect for the

purpose of appreciating what God has done. Humankind is also capable of sin or disorder

(Anderson, 1982).

Kerr and Bowen (1988, p. 168) write, "A principle assumption of family systems theory is that clinical disorders are a product of that part of man he has in common with the subhuman forms." They are in essence reflecting the *fall of Adam and Eve* as it corrupted or disordered all of creation. Families as systems, within greater socio-economic systems, must recognize their dysfunction as a product of their operating contrary to the image in which God created them to function. Thus they, too, are in dis-order from God's order.

Kerr and Bowen (1988, p. 281) write, "The basic emotional processes that contribute to an affair can be identical to those that contribute to obesity or to alcoholism." Kerr and Bowen (p. 250) also write, "If physical and emotional illnesses are accurately conceptualized as symptoms of a more basic process then all diseases are rooted in one fundamental process, a *unidisease*." What Kerr and Bowen see from an evolutionary worldview as a *unidisease* is seen from a Biblical worldview as original sin.

The main element of Bowen Family Systems Theory is *differentiation of self*. "Families and other social groups tremendously affect how people think, feel, and act, but individuals vary in their susceptibility to a groupthink and groups vary in the amount of pressure they exert for conformity. These differences are between individuals and between group's differences in people's level of differentiation of self" (Kerr, 2005, p. 7). Holiness is a setting apart or differentiating of something for God's purpose.

For an individual to be differentiated from other humans and creatures for God's purpose is to be holy. Holiness is an essential part of a Biblical worldview.

Biblical passages indicative of the call to holiness include, amongst others:

"Speak to all the congregation of the people of Israel and say to them: You shall be holy, for I the LORD your God am holy" (Lev 19:2 NRSV).

"You shall be holy to me; for I the LORD am holy, and I have separated you from the other peoples to be mine" (Lev 20:26 NRSV).

"So you shall remember and do all my commandments, and you shall be holy to your God" (Num 15:40 NRSV).

"For it is written, "You shall be holy, for I am holy"" (1 Pet 1:16 NRSV).

The call of people to holiness distinguishes the human part of creation from the rest. In emphasizing differentiation Bowen catches the concept of God's holiness or the setting apart of one thing from another for God's special purpose. Bowen's differentiation is driven by the survival of the fittest, where as; holiness is a product of God's will.

Engagement is the correlated element to *differentiation of self* in Bowen's theory. Differentiation is a movement away from being generic human creatures. Engagement is the movement towards having relationships between humans.

There are three types of differentiation. One is of all humans from all other creatures. The second is differentiation from all other humans. The third is humankind from God. The goal of God is to have all of humanity set apart and not to regress to becoming like animals. Solomon writing in Eccl 3:18 (NRSV) "I said in my heart with regard to human beings that God is testing them to show that they are but animals."

We read in Psalm 8 of the Biblical image that humankind is neither God nor simply animal. Those who follow Jesus find themselves in the world but not of the world.

They are engaged but differentiated at the same time. This is what Jesus prayed for his disciples to be in John 17. As Paul the Apostle noted, we are individually members of one body, differentiated and yet engaged with each other. "For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another" (Rom 12:4-5 NRSV).

Bowen's Family Systems Theory is foundational to current psychology. Because Bowen's theory so permeates current psychological science and much of it can be explained from a Biblical worldview, then a sound Biblical worldview is also good psychology.

Anxiety Interferes with Healthy Living

Anxiety is a key emotion that interrupts the differentiation and engagement process. In Matthew 6:24-34 Jesus speaks of the value of humankind and the place of anxiety. He brings the Biblical relationship of differentiation /engagement with God, and with the world and shows how anxiety / worry do not fit in to it. The Biblical account exemplifies what Bowen was articulating as differentiation and engagement, disrupted by anxiety.

From a Biblical perspective prayer is the source of reduced anxiety. Phil 4:6-7 (NRSV) says, "Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus." Prayer is God's treatment of choice for the anxiety that inhibits the differentiation and engagement processes.

Prayer becomes the point at which a godly human bridges the gap between being set apart for God's good purpose and being in the world and useful to God. Jesus articulated this in John 17:15-19 where he prays to God that his disciples would be in the world but not of the world. Bowen's theory is an example of how a non-believer (Bowen) can be used by God to lead believers to the truth about human nature. This then leads us to understand why we can use an atheist's work within a Biblical context.

Not only is the Biblical based family systems theory viable, it is hoped that this reframing of Bowen Family Systems Theory into a Biblical Family Systems Theory will broaden the use of Bowen's concepts not narrow them. Bowen defines eight concepts in terms of the evolutionary process. The eight concepts can be systematically defined by a Biblical, theological process.

Even if one is not willing to accept the concepts based on either Bowen or the Bible one can, as E.O. Wilson writes about in his appeal *Creation*, be willing to work together with other disciplines for the common good. Working together is exemplified in the Biblical account of the Good Samaritan in Luke 10:30-37. In this account a Samaritan is credited with bringing healing to a foreigner.

Admittedly, there are philosophical and theological criticisms of General Systems Theory. The scope of this work does not encompass all the issues but neither does it seek to dismiss nor deny them. Seeking the truth in what Bowen saw as psychological phenomenon involves critical analysis from all fields. It is believed that by seeking the truth and embracing freedom of inquiry will show what Bowen observed and wrote about as originating in the word of God.

The Use of Forgiveness in Treating Anger

One of the most debilitating emotions is chronic, abiding anger. We all know we must do something about our anger. We either do not know what to do or are not really motivated to do much about anger. Sometimes the stimulus for our anger is clear to us. At other times we are not quite sure why we are angry, we simply know we are, constantly. Anger often leads to a release of wrath, a spewing out of our anger on all who are around us. Anger is frequently followed by some sense of remorse for hurting innocent bystanders. The effects of anger are not only social; they are also emotional, physical and spiritual. The effects of anger touch everyone around us.

Daniel Goleman (1997, p. 56ff) writes that managing emotions is something of a full-time job: much of what a person does, especially in their free time, is an attempt to manage mood. Everything from reading a novel or watching television to the activities and companions chosen can be a way to make one feel better. Goleman continues with the goal of balance, not denial: every feeling has its value and significance. A wise caretaker used to say, "Every child's behavior has a reason." As adults, when emotions are too muted they create dullness and distance; when out of control, too extreme and persistent, they become pathological, perhaps in immobilizing depression, overwhelming anxiety, raging anger, or manic agitation.

"Unlike sadness, anger is energizing, even exhilarating" (Goleman, 1997, p. 59). Many studies have been done about the physical effects of angry thoughts. The body's response is two-fold.

First is a release of catecholamine, which generates a quick rush of energy, enough for "one course of vigorous action," as Zillmann in Goleman (p. 60) put it, "such as in fight or flight." This energy surge lasts for minutes, during which the body gets ready for a good fight or a quick flight. Meanwhile, another amygdala-driven wave ripples through the adrenocortical branch of the nervous system and revs the body into a state ready for action, which lasts much longer than the catecholamine energy surge. This generalized adrenal and cortical excitation can last for hours and even days, keeping the emotional brain in special readiness for arousal, and becoming a foundation on which subsequent reactions can build with particular quickness. Stress of all sorts creates adrenocortical arousal, lowering the threshold for what provokes anger. This state of heightened readiness must, periodically, resolve to a resting state. The body is not made to remain continually hyper-vigilant.

Catharsis, giving vent to rage, is sometimes encouraged as a way of managing anger. The popular theory holds that *it makes you feel better*. But, as Zillman's findings suggest, there is an argument against simple catharsis. Giving vent to rage and the subsequent rush of hormones tends to reinforce the use of catharsis of this nature in order to feel better (Goleman, p. 64). Thus, anger can become addictive.

People who experienced chronic anxiety, long periods of sadness and pessimism, unremitting tension or incessant hostility, relentless cynicism or suspiciousness, were found to have double the risk of disease; including asthma, arthritis, headaches, peptic ulcers, and heart disease. Anger seems to be the one emotion that does most harm to the heart.

The presence of chronic anger places a person at higher risk for premature death than other risk factors such as smoking, high blood pressure, and high cholesterol (Goleman, 1997, p. 169-70).

Managing anger has two sides, both of which may be counter productive to health. To suppress anger rather than vent, in the midst of an episode, often results in raising blood pressure. On the other hand, the free expression of anger has a cumulative effect of exaggerated responses to even small annoyances. The more one gets angry the quicker one gets angry the next time. Resolving this agitated state to a resting state is necessary for health (Goleman, 1997, p. 171).

Empathy is believed to be an important element in the use of forgiveness in treating anger. "For frustrating encounters, they (those dealing with anger) learn the ability to see things from the other person's perspective – empathy is a balm for anger" (Goleman, 1997, p. 172). Empathy is a key element in using forgiveness as a treatment for anger.

Forgiveness Therapy

Enright and Fitzgibbons (2000, p. 15) and the Human Development Study Group connect anger and forgiveness by stating,

> A key feature of forgiveness therapy is, understanding, confronting, and reducing or even eliminating anger. Anger is an internal state that includes both feelings and thoughts and an external state when expressed verbally and behaviorally. When angry, a person experiences physiological arousal and related emotional pain to unfair treatment or frustration.

Thoughts include an awareness of the injustice or frustration (which is usually associated with feelings of sadness) and a plan to respond (which is often associated with a sense of pleasure). A person can be angry without awareness, but awareness of the problem that is causing the anger is essential to recovery.

Generally speaking the definition of forgiveness has not been established. Currently there are six major researchers using forgiveness to treat anger they are Enright and Fitzgibbons (2000), McCullough, Pargament, and Thoresen (2001) and Worthington (2005). The work of Robert Enright and Richard Fitzgibbons is highlighted in this study.

The kind of anger at the center of forgiveness therapy is characterized by seven points:

1. The anger is focused on another person or other people.

2. The anger is intense, at least in the short term.

3. The anger sometimes leads to a learned pattern of annoyance, irritation, and acrimony with others who may not be the source of the anger.

4. The anger can be extreme in its passivity or its overt hostility.

5. The anger is sometimes regressive, appropriate for those much younger.

6. The anger abides.

7. The anger is based on a real injustice and hurt, not some fanciful occurrence irrationally perceived. (Enright & Fitzgibbons, 2000, p. 15).

How a person relates to a stimulus because of physio- psycho-social-spiritual factors can define the type of anger response that is given. The physiological factors were explored above. The next factor to be explored is the spiritual, starting with the Bible.

Anger and the Bible

The Bible has much to say about anger. The human response of anger it is one that is noted specifically by Jesus of Nazareth in his life and teaching. Motivated by injustice, Jesus became angry as a result of his pathos. When religious leaders were opposed to Jesus healing on the Sabbath the Bible tells us in Mark 3:5 (NRSV), "He looked around at them with anger; he was grieved at their hardness of heart and said to the man, 'Stretch out your hand.' He stretched it out, and his hand was restored."

Not only did Jesus exhibit anger well, he also taught about it. In Matthew 5:22 (NRSV) Jesus says, "But I say to you that if you are angry with a brother or sister, you will be liable to judgment; and if you insult a brother or sister, you will be liable to the council; and if you say, 'You fool,' you will be liable to the hell of fire." Jesus also told a parable concerning anger towards an unforgiving man. "And in anger his lord handed him over to be tortured until he would pay his entire debt. So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart" (Matt 18:34-35 NRSV). Jesus took anger very seriously.

"Empirical studies suggest that quite a price is paid for the protection offered by the negative emotions of anger, fear, hurt, and resentment (e.g., Diamond, 1982)" as cited in (Worthington, 1998, p. 63). Daniel Goleman (1997, p. 60) writes, "The longer we ruminate about what has made us angry, the more 'good reasons' and self-justifications for being angry we can invent. …Brooding fuels anger's flames. But seeing things differently douses those flames. …Reframing a situation more positively was one of the most potent ways to put anger to rest."

Paul the Apostle reinforced Jesus' teaching when he encouraged us not to let the sun go down on our anger. Paul wrote in Eph 4:25-32 (NRSV),

> So then, putting away falsehood, let all of us speak the truth to our neighbors, for we are members of one another. Be angry but do not sin; do not let the sun go down on your anger, and do not make room for the devil…. Put away from you all bitterness and wrath and anger and wrangling and slander, together with all malice, and be kind to one another, tenderhearted, forgiving one another, as God in Christ has forgiven you.

Note that there is a process of *putting away* things such as anger.

Later on in the same letter to the people in Ephesis, Paul brings the issue of anger into a family perspective when he says, "And, fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord" (Eph 6:4 NRSV). Then in his letter to the people in Galatia, Paul writes, "Now the works of the flesh are obvious: fornication, impurity, licentiousness, idolatry, sorcery, enmities, strife, jealousy, anger, quarrels, dissensions, factions, envy, drunkenness, carousing, and things like these. I am warning you, as I warned you before: those who do such things will not inherit the kingdom of God" (Gal 5:19-21 NRSV). This is all foundational to what scientists have discovered regarding the radical effects of harboring anger.

The Biblical emphasis on facing anger comes through in the writings of yet another New Testament writer, Jesus' half-brother James. He writes, "You must understand this, my beloved: let everyone be quick to listen, slow to speak, slow to anger; for your anger does not produce God's righteousness" (James 1:19-20 NRSV).

Anger and Biblical Treatment

The ability to forgive from a Biblical worldview is found in the atoning work of

Jesus of Nazareth (Anderson, 1997). Forgiveness precedes any thought of reconciliation

between persons. Interestingly, both the Biblical Aramaic and Greek words for a trespass

that needs to be forgiven are also translated as sin or debt. *Hoba* is the Aramaic while

ophelemata and *harmartias* are the Greek for the same word, *debt,* in English.

Jesus unites forgiveness and the parent / child relationship with the 1st and 2nd

commandments in the Lord's Prayer. As mentioned earlier the parent / child relationship

is the primary relationship and essentially, God acts as the parent of humankind. Jesus

emphasizes this primary relationship in the prayer He teaches His disciples, as found in

Matthew 6:9-15. We worship God, the father, and seek God's forgiveness. The first

commandment is to love God (Matthew 22:37-38). The second commandment is like it,

to love your neighbor as yourself (Matthew 22:39-40). Jesus parallels this second

commandment in His prayer when he says, "As we forgive those who trespass against

us" (Matthew 6:9-15). Joachim Jeremias (1971, p. 192) comments that forgiving is a

requirement for all who pray the Lords Prayer.

The primary place for forgiveness is in the parent / child relationship and is to be

transferred to peer, human to human relationships. Jeremias (1971, p. 180) says that Jesus

calls God Father only with the disciples. When asked who was the greatest in the

kingdom of God Jesus answered, "Truly I tell you, unless you change and become like

children, you will never enter the kingdom of heaven" (Matt 18:3 NRSV).

Only when God is accepted as Father through a relationship with Jesus Christ can one assume this primary and essential parent / child forgiveness exists. God as Father is not to be taken for granted by outsiders to the family.

For the Christian forgiveness is an act of pardon or release from a trespass / debt on the part of the offended party. The Greek words for forgiveness speak of mercy, release, and gut level compassion writes James Williams in (McCullough et al., 2001, p. 20). Continuing Jesus' teaching on loving God and our neighbor relates to forgiving our neighbor. Jeremias (1971, p. 193) writes, "The way to God goes through a man's neighbor." He is referencing Luke 6:37 (NRSV) "Do not judge, and you will not be judged; do not condemn, and you will not be condemned. Forgive, and you will be forgiven;" Thus in the God / human relationship one must forgive to be forgiven.

In considering forgiveness as part of the atonement work of God on behalf of humankind / creation and in consideration of the great command of Jesus, forgiveness is an option only if one indulges in high-risk behavior. In a Biblical world-view learning forgiveness becomes part of living eternally with God. Jesus said, "For if you forgive others their trespasses, your heavenly Father will also forgive you; but if you do not forgive others, neither will your Father forgive your trespasses" (Matt 6:14-15 NRSV).

The Concept of Forgiveness in Other Faiths

Forgiveness is also found in Jewish tradition and belief. There are differences between the Christian and Jewish concepts of forgiveness and reconciliation. Elliot Dorff writes in (McCullough et al., 2001, p. 20) that there is a distinction between pardon and forgiveness. To the Jew, pardon is a cessation of punishment where the legal charge remains. Forgiveness is a total wiping away of the charge.

Though the memory of the offense will remain, the debt is expunged. Measures may be taken to ensure no further transgression is suffered again. Acceptance into the community is made with reconciliation. People may reconcile without forgiving or forgive without reconciling. The Hebrew words dealing with forgiveness speak of wiping away of a transgression. E. Dorff writes that there are other words that deal with reconciliation and a process of return or becoming worthy of forgiveness such as *teshuvah* (Worthington, 1998, p. 38).

Islam

In Muslim beliefs, Amir Ali writes in McCullough et al. (2001, p. 21), "Forgiveness means closing an account of offense against God or any of His creation. However, forgiveness must meet the criteria of sincerity." The Arabic words concerning this concept speak of pardoning or excusing a fault or offense. This can include a waiver of punishment or amnesty. There needs to be a turning away from a sin or misdeed in order for a covering, a forgiving or a remission of sin to take place.

Arabic words used in connection with the concept of forgiveness are: "*Afw*, which means pardon, to excuse for fault, an offense, or a discourtesy, waiver of punishment, and amnesty, *Safhu* which means to turn away from a sin, a misdeed, or to ignore, and *Ghafara* or *maghfira* which mean to cover, to forgive, and to remit."

Outside Of Abrahamic Religion

Outside of the origins of Middle Eastern, Abrahamic religion the concept of forgiveness is present but in more veiled concepts. Often the term *forgiveness* is not even readily translatable.

Buddhism

Charles Hallisey writes in McCullough et al. (2001, p. 21-22), that the vast number of languages and cultures that Buddhism encompasses prohibits the translation of forgiveness. There is *forbearance*, which is more inclusive than forgiveness, enduring the action, and renouncing of anger or resentment. There is compassion and pity, in which one empathizes with the offender. There is nothing specifically comparable to forgiveness.

Hinduism

Guy Beck writes in McCullough et al. (2001, p. 22-23). That forgiveness also occurs in a less direct form. Words used to signify forgiveness include: *Ksama* or *ksamata* and usually occur with words for mercy like *kripa, prasada, daya* or with compassion, *karuna*.

Forgiveness Outside of Faith or Religious Viewpoints

Not everyone has a religious orientation to life and the world. Some people do what is right in their own eyes. Even then they depend upon some sense of moral rightness in choosing to forgive or not. Enright outlines a moral concept of forgiveness making the point that beyond the skill, coping strategy and commitment to forgive lies something deeper. Perhaps it is religious or perhaps moral in nature. Whatever its nature, it is deeper than social operations, it is a quality of life that is good and right. "If this is true, then forgiveness therapy, at least in part, is the deliberate attempt to transform character and identity in the client by expressing goodness toward an offending person (or people)" (Enright & Fitzgibbons, 2000, p. 253-66).

Enright, Santos, and Al-Mabuk (1989) found that the development of the moral characteristic of forgiveness paralleled L.A. Kohlbergs development of reasoning about justice. A child can forgive as a child. As the person grows they can forgive in an ever-changing manner, deepening in meaning and significance. The capacity and the inclination to forgive develop over the life span.

In nonhuman primates scientists have observed interactions or exhibitions that may be considered acts of forgiveness or reconciliation. No one can say for sure what these acts mean but they tend to reduce anxiety and stress within the group. This leads one to think that even those humans who do not have a religious or more specifically, a Biblical worldview will benefit from acts of forgiveness and reconciliation strictly from a humanistic socio-physiological perspective (De Waal & Pokorny, 2005).

Forgiveness Compared To Managing Anger

There is a difference between trying to manage anger and using forgiveness to cope with the stress of anger. Managing anger gives negative feedback to the system, thus preserving it, whereas forgiveness gives positive feedback, thus encouraging change. Managing anger conserves life. Forgiving transforms life. There may need to be a time of initial conservation or anger management at the outset of treatment. A person may have to be taught de-escalation techniques and other behavioral skills to manage behavior. This is symptom management while the disease is being treated.

Subsequent to or concomitant with behavioral management techniques must be interventions, which transform the anger. Unless the treatment moves from management to transformation the person may fix their responses, crystallizing chronic anger.

As stated at the beginning of this chapter, though manageable, the chronic anger will have negative effects upon the physical, social, psychological and spiritual life of the person (Pargament and Rye, 1998).

What Forgiveness Is

Enright and Fitzgibbons (2000, p. 24) have written one of the best definitions of forgiveness,

> People, upon rationally determining that they have been unfairly treated, forgive when they willfully abandon resentment and related responses (to which they have a right), and endeavor to respond to the wrongdoer based on the moral principle of beneficence, which may include compassion, unconditional worth, generosity, and moral love (to which the wrongdoer, by nature of the hurtful act or acts, has no right).

Enright and Fitzgibbons (2000, p. 32) note two things in this definition, "first, one gives up what one has a right to (in this case, resentment and related responses) and second, one gives to another that which is not necessarily deserved (in this case, the thoughts, feelings, and behavior that characterize the moral principle of beneficence)." Confusion concerning forgiveness is common and the ongoing discussion of this definition with a client or family is essential throughout therapy.

Equally essential is an on going discussion concerning what forgiveness is not. The following is a table from Enright and Fitzgibbons (2000, p. 38).

_____

Exhibit 3.1

Checklist for Ideas Regarding What Forgiveness Is Not

_____

Philosophers' Distinctions Between Forgiveness and Related Concepts

- ✓ Pardon, legal mercy, leniency (a merciful judge is not the one hurt)

- ✓ Condoning and excusing (putting up with an offense or letting it go)

- ✓ Reconciliation (two people coming together again)

- ✓ Conciliation (to appease, placate an offender)

- ✓ Justification (believing what the person did was fair)

- ✓ Forgetting (ceasing to remember the offense, possibly leaving one

  vulnerable to the offense again)

- ✓ Becoming disappointed (one can be disappointed without being unjustly

  treated by another)

- ✓ Balancing scales (getting back something in kind, punishing the offender)

- ✓ Self-centering (forgiving only for one's own benefit, focusing on oneself,

  and not the offender)

Reductionistic Thinking That May Be Accurate but Incomplete

- ✓ Letting time heal the wound (passive rather than active)

- ✓ Abandoning resentment (one can abandon resentment but have a cool,

  detached attitude toward the offender)

- ✓ Possessing positive feelings (one can have positive feelings toward people

  who have not been fair)

✓ Saying "I forgive you" (one can forgive without using specific words)

✓ Making a decision to forgive (decisions to forgive are part of but not all that is encompassed in the definition: i.e., one who decides to go to college does not receive a degree until work is accomplished)

Common Colloquialisms Confused With Forgiveness

✓ "Forgiveness is a quick fix" (forgiveness can be a struggle that takes time)

✓ "I've accepted what happened" (one can accept an *event* while rejecting a person involved in the *event*)

✓ "I accept what happened knowing that God will punish him or her" (this could be cloaked revenge)

✓ "I have moved on" (one can 'move on' while rejecting a person)

✓ "I have the satisfaction of not letting the person get to me" (this may be cloaked revenge)

✓ "I like to let the person know how much he or she owes me" (this may be a form of cloaked revenge).

_____

The concept of forgiveness is one where the person who feels offended sees the offender as a human, just as the offended is human. If the offended is worthy of love, then the offender is equally worthy of love, unconditional love. The undeserved, unearned love given by the offended to the offender regardless of what is received, allows the offended to see him or herself in a new light that is, as being an unconditionally loveable person (Enright & Fitzgibbons, 2000, p. 62).

The process model as developed by Enright and the Human development study group has 5 goals as illustrated in Table 5.1 (Enright and Fitzgibbons, 2000, p. 67).

Table 5.1
Goals of the Phases of Forgiveness

Phase	Goal
Uncovering	Client gains insight into whether and how the injustice and subsequent injury have compromised his or her life.
Decision	Client gains an accurate understanding of the nature of forgiveness and makes a decision to commit to forgiving on the basis of this understanding.
Work	Client gains a cognitive understanding of the offender and begins to view the offender in a new light, resulting in positive change in affect about the offender, about the self, and about the relationship.
Deepening	Client finds increasing meaning in the suffering, feels more connected with others, and experiences decreased negative affect, and at times, renewed purpose in life.

These goals are further delineated in the 20 phase model as shown in Exhibit 5.1 adapted without references noted (Enright & Fitzgibbons, 2000, p. 68).

Exhibit 5.1

The phases and Units of Forgiving and the Issues Involved

Uncovering Phase

1. Examination of psychological defenses and the issues involved.

2. Confrontation of anger; the point is to release, not harbor, the anger.

3. Admittance of shame, when this is appropriate.

4. Awareness of depleted emotional energy.

5. Awareness of cognitive rehearsal of the offense.

6. Insight that the injured party may be comparing self with the injurer.

7. Realization that oneself may be permanently and adversely changed by the

   injury.

8. Insight into a possibly altered "just world" view.

Decision Phase

9. A change of heart / conversion / new insights that old resolution strategies

   are not working.

10. Willingness to consider forgiveness as an option.

11. Commitment to forgive the offender.

12. Reframing, through role-taking, who the wrongdoer is by viewing him or

    her in context.

Work Phase

13. Empathy and compassion toward the offender.

14. Bearing/accepting the pain.

15. Giving a moral gift to the offender.

Deepening Phase

16. Finding meaning for self and other sin the suffering and in the forgiveness

process.

17. Realization that self has needed others' forgiveness in the past.

18. Insight that one is not alone (universality, support).

19. Realization that self may have a new purpose in life because of the injury.

20. Awareness of decreased negative affect and, perhaps, increased positive

affect, if this begins to emerge, toward the injurer; awareness of internal,

emotional release.

Note: This exhibit is an extension of Enright and the Human Development Study Group (1991).

Meta-analysis

Baskin and Enright (2004) conducted a meta-analysis to investigate whether forgiveness interventions are effective in increasing forgiveness and psychological well-being. Table 2, Overview of Studied in Meta-Analysis, can be seen in Appendix A. They divide the numerous studies of techniques into three categories. First is the decision-based, second is process based in groups, and third is process based for individual interventions. Decision based interventions consist of an initial educational component followed by an invitation to forgive. The two process based interventions, for groups and individuals follow a pattern similarly described above. The analysis showed decision-based interventions had no effect, the process-based group interventions had significant effects, and the process-based individual interventions showed large effects.

 Also, in this meta-analysis of nine empirical studies, it is found the longer-term interventions yield higher scores. This suggests not only the type of intervention but also the amount of time spent processing is important. This finding denotes the extent of energy required to forgive a deep injustice. As noted elsewhere the use of forgiveness in the treatment of anger is shown empirically to be effective.

Anger and the DSM IV

Though the DSM IV (American Psychiatric Association, 2000) does not codify anger alone it is an aspect of a variety of diagnoses (Enright & Fitzgibbons, 2000, p. 9). Excessive anger often blocks good treatment. If the anger that is often present in conditions such as depressive, anxiety, and substance abuse disorders; childhood and adolescent disorders; marital and family problems; eating, personality, bipolar, impulse disorders; and Tourette's syndrome can be dealt with, other aspects may find better resolution (Enright & Fitzgibbons, p. 8). Much of the work required in the field today is short-term interventions for periods of family crisis.

Resources Available

Robert Enright has produced a number of resources, which make the process model of forgiveness more available to clinicians. Hansen and Enright (2002) have published a manual for terminally ill cancer patients, which with four sessions, is the shortest process intervention used. Ashleman, Cardis, Enright, Lewis, and Walker (1994), have provided an eight-session intervention for families that is effective. These are short-term crisis interventions and may be followed up with passive mentoring through the use of books such as *Forgiveness is a choice, a step by step process for resolving anger and restoring hope*, again by Robert Enright (2001).

This book is for individuals to use over a long term after the initial 4-8 psycho-educational sessions or alone as self help. This is an in-depth resource, which provides not only the process but also many tools to use for the work along the way. For use with children, there is an illustrated storybook Enright and Finney (2004) entitled, *Rising above the storm clouds, what it's like to forgive* is available. The Forgiveness Institute also has produced two Enright Forgiveness Inventories the original for adolescents through adulthood and a second, for Children, available through the Institute.

Other Conceptualizations of Forgiveness

Peter Strelan and Tonya Covic (2006) propose the use of a framework for theorizing and research of stress and coping model. Table 1, Summary of Process Models of Forgiveness, can be seen in the Appendix B. Their analysis recognizes "for many people, much of the time, forgiveness provides psychological and mental health benefits" (Strelan & Covic, p. 1060). In their review they outline the similarities and differences between the studies that have been empirically validated.

The nature of Strelan and Covic's study may lead to a more focused use of the various parts of forgiveness interventions. They hypothesize the forgiveness process is a reaction to a stressor. They state, "Coping processes are not inherently good or bad (Lazarus & Folkman, 1984), but may be considered in terms of their effectiveness in a given situation" (Strelan & Covic, 2006, p. 1074). In summation they offer a new definition of forgiveness, "Forgiveness is the process of neutralizing a stressor that has resulted from a perception of an interpersonal hurt." (Strelan & Covic, p. 1076).

Outcome

The central core or heart of forgiveness is the absorption of the pain. The victim

accepts and absorbs the pain of the incident and chooses not to pass it back to the

offender or to pass it on to others. Fortunately, this is not the end of the forgiveness

process; (see exhibit 5.1 The phases and Units of Forgiving and the Issues Involved)

there is life afterwards, a life that is freed from the past, which is able to thrive, and move

into the future. The forgiver no longer sees him or herself as a victim but as a human

being. The forgiver no longer sees the perpetrator as a monster but as a human being. The

event is not forgotten; it is transformed from an event that inhibited life into something

positive and life giving.

The Enright Forgiveness Inventory (EFI)

The EFI was built on the Process Model of Forgiveness as described above. At the

time of development there were three assessment tools available, the Wade Forgiveness

Scale (Wade 1989), the Forgiveness of Others (Mauger et al., 1992), and the

Interpersonal Relationship Resolution Scale (Hargrave & Sells, 1997). Of the three,

which see forgiveness differently, the Wade Forgiveness scale was used as a concurrent

measure of the EFI (Enright & Rique, 2004, p. 14). "The EFI has 60 items and three

subscales of 20 items each that assess the domains of affect, behavior, and cognition

toward the offending other" (International Forgiveness Institute, n.d.).

Construction of the EFI

The EFI has been found to have no Social desirability factor, though the administration of a measure of social desirability scale, such as the Marlowe-Crowne Social Desirability scale (Crowne & Marlowe, 1960) concomitantly with the EFI is advisable. The demographic data are available for both the American (regarding education, age, religiosity and affiliation) (Enright & Rique, 2004, Table 5) and the International Norms for those peoples for whom it was translated (Austria, Brazil, Israel, Korea, Norway, and Taiwan) are available in the EFI Manual Appendix A (Enright & Rique, p. 34-48).

Reliability

The reliability estimate for the EFI is Cronbach's Alpha Coefficient of internal reliability for the 60 item profile. The EFI is found to be internally reliable with strong correlation analysis with small variations due to the relative short period of intervention and the possibility of some individual's need for a longer period to process forgiveness (Enright & Rique, 2004, p. 17-23).

Validity

Validity requires that similar items will have strong correlations and little or no relationships will exist between dissimilar items in the construct of the EFI. Three studies were done, Suboviak et al. (1995), Sarinopoulos (1996), and Waltman et al. (1999) with the results found on in Table 11 Construct Validity of the EFI (Enright & Rique, 2004, p. 25).

Circumplex Model of Marital and Family Systems and the Family Adaptability and Cohesion Evaluation of Scales

Within Bowen Family Systems Theory lies the necessity of understanding family relationships in terms of their intensity and positive or negative nature. The Circumplex Model was developed to understand how couples and families relate. The Family Adaptability and Cohesion Evaluation Scales (FACES) profile was developed to show a family's relationships in cohesion and flexibility. The developers of the FACES IV worked with the Circumplex Model concerning marital and family systems.

The FACES and the Clinical Rating Scale (CRS) was the culmination of 25 years of work refining the Circumplex Model of Marital and Family Systems (Olson & Gorall, 2003 and Life Innovations, 2003). With over 700 studies on the Circumplex Model using the FACES self-report assessment, it is one of the most researched of family models. It is diverse in its application in terms of ethnicity, marital status (cohabitating, married) family structure (single parent, stepfamilies), sexual orientation (gay and lesbian couples), stage of family life cycle (newlywed to retired couples), social class, and educational levels.

The Circumplex Model is graphically represented on the Couple and Family Map. The model and the graph are designed to track changes a couple or a family goes through developmentally and in reaction to stressors over a period of time, or as a single *snapshot* assessment. The Circumplex Model is also used with a separate self-report assessment in the PREPARE/ENRICH program developed by the same group, Life Innovations, Inc. with David Olson, Ph.D.

The Circumplex Model has undergone significant evaluation with the self-report tools for the Prepare / Enrich as well as the FACES programs. The FACES program is now in its fourth revision. The Family Inventories Package includes the FACES IV as well as instruments for family stress, strengths, communication and satisfaction.

It is standard theory and practice to focus on the three relational issues, family cohesion, flexibility, and communication. See Table 19.1 Theoretical Models Using Cohesion, Flexibility, and Communication to understand the widespread usefulness of the Circumplex Model and the FACES IV (Olson & Gorall, 2003, p. 516) (www.facesiv.com).

Couple and Family Cohesion (Togetherness)

As mentioned earlier, a deposit of affect is needed for emotional bonding within a marriage or family relationship. The outcome of this emotional bonding can be measured as cohesiveness or the degree of separateness verses togetherness. This can be described and graphed along five levels from disengaged / disconnected to enmeshed / overly connected. The terms *enmeshed* and *disengaged* are used as historical references to previous family systems work. The parallel terms *overly connected* and *disconnected* are being phased into the report to *simplify terminology and reduce pathological terms* (see Figure 19.1) (pg. 516 Walsh).

Generally speaking, the three-midrange areas exhibit optimal family functioning whereas the two extremes exhibit unbalanced levels and are indicative of problematic relationships, if exhibited over the long term. Families will vary into the extremes during crisis, or extreme changes during transitions.

Economic crisis, birth or death transitions, as well as disasters like 9-11 or the Katrina hurricane are circumstances that may move a family to function in the extreme ranges for the short term. Crisis operations move normal, healthy families into the extremes. It is the chronic functioning in the extreme ranges that becomes problematic.

Couple and Family Flexibility

By definition, "Family flexibility is the amount of change in its leadership, role relationships, and relationship rules. … Flexibility concerns how systems balance stability with change" (Walsh, 2003, p. 519) (Life Innovations, 2003). Similar to Cohesion there are five levels of range from rigid / inflexible to chaotic / overly flexible. And again, similar to Cohesion, the terminology has changed from more traditional terms of *rigid* and *chaotic* to a more simplified terminology of *inflexible* and *overly flexible*, respectively. Theoretically similar to Cohesion, Flexibility mid range positions are indicative of more balance and the extremes are of imbalanced functioning. "Couples and families need both stability and change. The ability to change, when appropriate, is one of the characteristics that distinguishes functional couples and families from dysfunctional ones" (Walsh, p. 519).

A flexible relationship is equalitarian and democratic including all family members, on an age appropriate level, in decision making. The rules and leadership changes, again, in an age appropriate manner. A rigid relationship places one person in control and is resistant to change. Conversely, a chaotic relationship shows a constant change in leadership or no clear leadership at all. The rules are often quite arbitrary, circumstantial and vary from leader to leader. Finally, mid range levels of flexibility and structure are considered healthiest in the long term.

Families will move into the extremes in the short term during extreme crisis in a similar manner to cohesion levels (Walsh, 2003, p. 519) (Life Innovations, 2003).

Couple and Family Communication

Communication is considered a facilitating function for the other two dimensions of the Circumplex Model. An improvement in communication skills will enable a couple or family to make better changes in cohesion and flexibility. Elements of communication are listening and speaking skills, self-disclosure, clarity, continuity tracking, respect and regard. Healthy listening includes empathy and attention. Speaking skills include using 'I statements' and not speaking for others. Self-disclosure relates to the level of sharing without compulsion or obligation. Tracking is the ability to stay on topic and exhibit appropriate affect. "Several studies investigating communication and problem-solving skills in couples and families have found that systems balanced on cohesion and flexibility tend to have very good communication, whereas systems unbalanced on these dimensions tend to have poor communication" (Walsh, 2003, p. 250) (Life Innovations, 2003).

The Circumplex Model: A Couple and Family Map

The graphic expression of the Circumplex Model shows the 25 types of relationships Walsh (2003, Figure 19.3) (Life Innovations, 2003). Thus, it provides for the graphic expression of a family, which can be balanced in one aspect and unbalanced in another, and exhibit good or poor communication skills. Having the ability to describe a family over a multigenerational period can show family traits and problem solving styles. Couples and families tend to recreate or change family system traits within the family, in which they were raised.

This ability to map also shows how a couple from different family styles may

compliment or disagree in their relationship and parenting style.

Studies Validating the Circumplex Model

First, more than 250 studies support the hypothesis that balanced couples /

families work better than unbalanced couples/families when measured using the self-

report scale, FACES. Second, in a review of over 250 studies of families, (Kouneski,

2001) (Olson, 2000) found that most of the studies provided strong support for the

hypothesis that balanced families have higher functioning than unbalanced families. The

two hypotheses are the basis for the Circumplex Model and are assessed by using the

FACES IV inventory. The use of a self-report assessment tool is balanced with the

therapist's use of the Clinical Rating Scale (CRS). The two ratings used together provide

a better assessment of a couple / family system.

Validation of the FACES IV

The FACES IV profile developed by Olson, Gorall, and Tiesel (2002) was

developed to expand the assessment of cohesion and flexibility. Reliability and validation

scales for FACES IV are shown in Table 19.2 (Walsh, 2003, p. 532) (Life Innovations,

2003). The FACES IV has been shown to be able to discriminate between problematic

and healthy families.

The scope and validity of the Circumplex Model and the FACES IV couple and

family assessment provides the bridge between Bowen Family Systems Theory and

clinical practice. The simplicity of administration of the profile allows it to be used by a

great number and variety of clinical settings and levels of expertise.

Use of the Circumplex Model and FACES IV in Treatment Planning

Operating under the Family Systems Theory the therapist desires to 1) identify the inhibiting or negative behaviors, and 2) support the positive or change inducing aspects of the family system. The assessment tools used show the unbalanced areas and specifically what part of an area, i.e. communication, cohesion or flexibility are in need of support. The goal would be to move the family to a more balanced position and to increase their ability to communicate. In longer term therapy situations the FACES IV can be used at regular intervals to assess the family's change.

CHAPTER FOUR

THE FAMILY CASE STUDY

This in-depth study of a family is the heart of the thesis. The study entails a description of all relevant individual, couple and family system dynamics. This includes: a comprehensive family history; an analysis and description of important intra family transactions; a detailed genogram going back three generations on the maternal side and two generations on the paternal side. The author knew this family, prior to the study, as members of a congregation he served as the minister.

The Current Family Circumstances

The mother, Evie, had been part of a therapy group and, subsequently, was selected for further study and treatment. She described not only her own abiding anger but also that of her extended family concerning one particular issue. She was stuck, moderately depressed and exhibiting anger poorly within her family. All members of the family were exhibiting anger inappropriately, which was interfering with their lives, individually and as a family.

The 15 year-old son, John, was struggling with his own anger issues concerning his parents and their constant fighting. He knew of his mother's anger problem but did not know the particular details about why she was angry. His biological father was abusive of Evie, drugs, and alcohol. Though he never directly, physically abused his son the lasting effects of exposure to his spousal abuse was evident. Evie was seeking help for her anger issues because she realized how they affected her son, John.

The adoptive father, Adam, displayed generalized anger focused in three predominate areas. First was anger towards the man who killed his grandfather. Second was anger towards his wife's ex-husband. Third was anger towards his brother who was and still is an active substance abuser and chronically in trouble with the law. This last aspect was the most troublesome because of the continual traumatic experiences not only Adam experiences but also all three family members seemingly live with.

The family recently had a modest house built in a moderately risky neighborhood. There was constant police action with a neighbor and questionable activities with other neighbors. They were away from heavily traveled roads and concerning noise, lived in a quiet neighborhood. They appreciated their new home and kept it immaculate inside and out. It was nicely furnished. Some of the furniture had hand painted accents by Evie. They enjoyed where they lived except for the anger that lived with them.

All three family members worked. Evie worked as a department manager in a local store three days a week and cleaned upscale homes the other three days of the week. The seventh day was reserved for church and family activities. Adam has been a laborer and worked as a large scale printing machine operator. Both Adam and Evie had their high school diplomas. John was in high school and worked part time bagging groceries at a grocery store.

Evie was interested in starting her own painted furniture and accessories business and did some on the side, more like a hobby. Adam was interested in most sports and was active in helping the extended family. John enjoyed both soccer and video games with his friends.

He did not enjoy playing ball with Adam, which was a disappointment to Adam, as a father. Evie and Adam appeared to be at odds with John over the regular issues of adolescence. The parents' own histories color their judgment because they engaged in many high-risk behaviors during their adolescent and young adult years. In their attempts to keep the son from making their mistakes they tended to be overly strict and rigid.

The economic circumstance, in which the family lives, created constant stress. This tended to exacerbate their problem with chronic anger. Because the parents were both unskilled workers their hard work went basically un-rewarded. John was saving for a car when he was old enough to drive. He appeared to be headed in a better direction than his parents took early in their lives.

Adam's Family
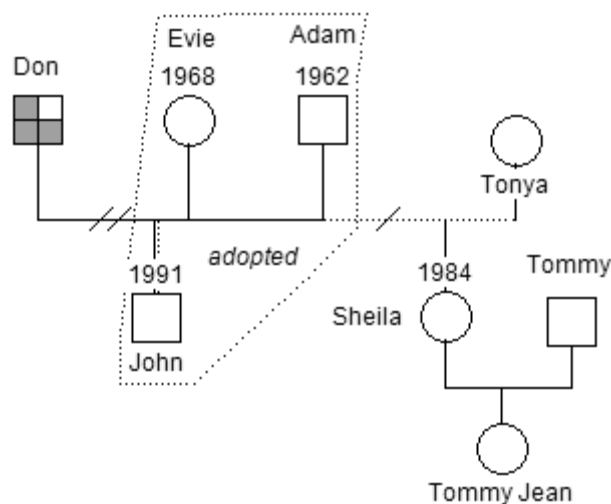
Adam, the father, had a previous relationship. He was not married but the relationship with Tonya was significant. They had a daughter, Sheila, who is now 24, married, and has an 8-year-old daughter, Tommy Jean, by her current husband, Tommy. Adam and his family have good relationships with Tommy Jean, Sheila and her husband.

Adam and Tonya were young and not totally committed to each other when they had

Sheila. At one point, they simply agreed not to stay together and worked out an

agreement for Sheila's visitation. Once Sheila married and had Tommy Jean, Tonya and

Adam no longer had to have any relationship.

Lidia's Family
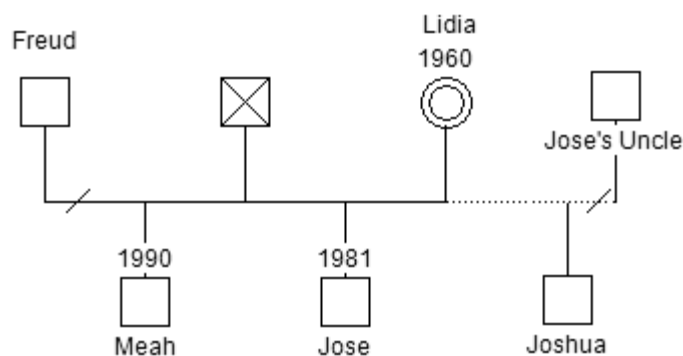
Adam has an older sister, Lidia, born in 1960. Lidia married and had one son, Jose.

Her husband died and she had another son by her first husband's brother but never

married him. She then married Freud and had a daughter shortly before Freud left Lidia.

Adam was born next in 1962. After his relationship with Tonya ended he married

Evie and adopted her son, John. The three of them form the identified family being

treated in this works. Please see their genogram at the beginning of this section.

Sarah's Family
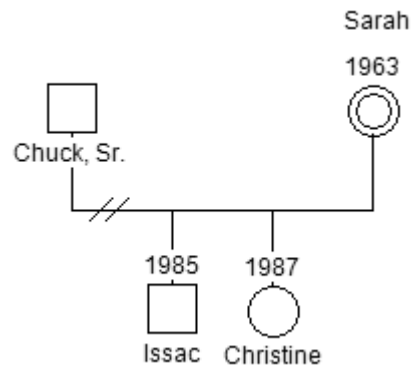
Adam's younger sister, Sarah, was born in 1963. She married and had a son, Isaac, born in 1985. Sarah divorced this husband shortly after they had a second child, a daughter named Christine, born in 1987.

Adam has two other younger siblings. George was born in 1964, and Judy, born in 1985.

George's Family
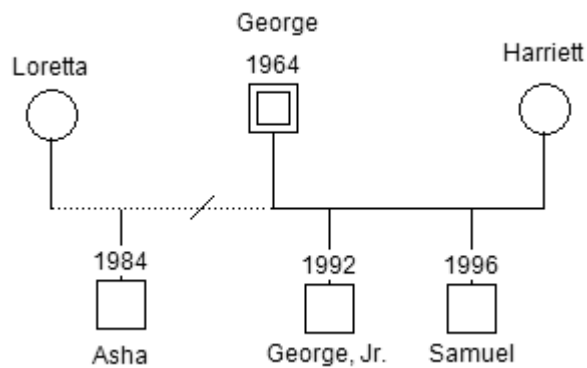
George had a relationship with Loretta and had a son named Asha, born in 1964. George then married Harriet and had two boys; one named George, Jr., born in 1992, and another named Samuel, born in 1996.

Judy's Family
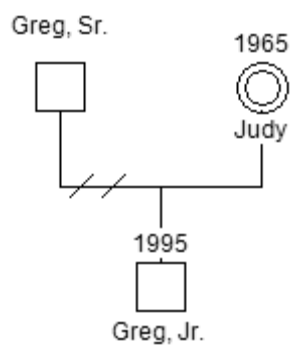
Judy, born in 1965, married Greg and had Greg, Jr., born in 1995. Judy and Greg then divorced.

Adam's Family of Origin
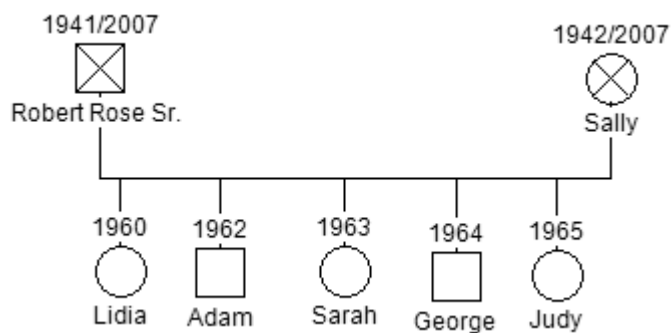
The pattern in Adam's sibling relationships is one of not marrying, then separating, or if married, then divorcing after having children. Adam is the only sibling in his family to stay with his second partner, whom he married. His parents Robert and Sally are both dead, one dying shortly after the other and just subsequent to retirement. They were in their mid-sixties at death. Robert died from liver disease and Sally died of lung cancer.

Sally's Family of Origin
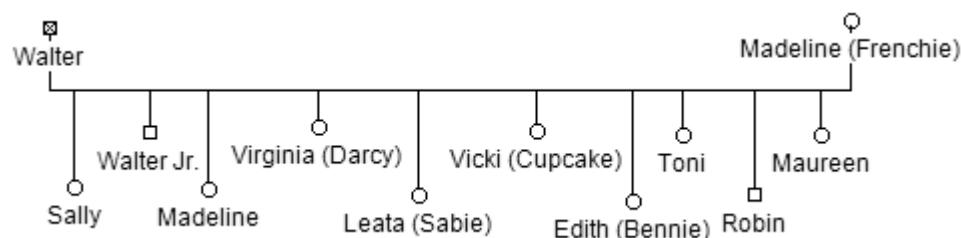
Sally was one of 10 brothers and sisters with some 25 years separating the oldest from the youngest. Interestingly, every sibling has a nickname that is used as his or her primary name rather than his or her given name. Adam states that his aunts and uncles are a jovial group and, basically, behave themselves concerning alcohol and drugs. Most of them have had multiple partners; a few had lasting marriages. Adam's grandmother, Frenchie, is still living in a nursing home. His grandfather died in his 60's; shot by a man during an attempted robbery. This is a source of bitterness and anger that abides in Adam.

Adam met and married Evie about 12 years ago. She had been recently divorced from her abusive, alcoholic husband. Though he never abused their son, John, Don was a constant threat to Evie. She was able to get free and eventually met Adam. Adam adopted John very early on and cemented the family relationship into a strong unit.

Evie's Family of Origin
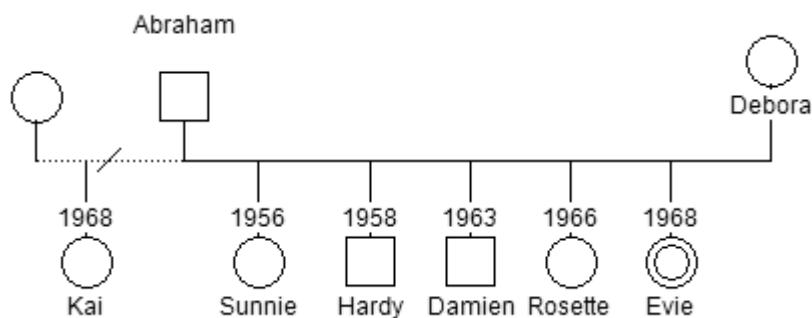
Evie is the youngest, born in 1968, of 5 siblings. She has two brothers and two sisters. Her next oldest sister is married and has two sons. Evie's husband had a daughter in a previous relationship as mentioned above. Evie's two older brothers are both alcoholics. One lives with his grandfather and the other was recently released from jail and is living with his parents. Neither of them have ever been married and are approaching their fifties in age. Evie's oldest sister is married but does not have any children.

Because Evie's older sisters have had, relatively speaking, more stable lives and she had an extremely abusive relationship; her mother, Debora, sticks close to her at this point in life. They do a lot of things together as Debora shares her faith and life lessons with Evie. Evie's father and mother run a family business. They are hard working, have a stable relationship and comfortable home. Her father, Abraham, has a daughter from a previous relationship who is married and has children. This daughter remains in contact but her father considers this a private matter. Of note Evie's half sister Kai, was born the same year she was.

It is also of interesting note that of all the brothers and sisters it is Evie that is described

as having the most difficulty in life. Any connection between the two notes is only

conjecture but needs to be highlighted. Abraham loves all his children but finds much

disappointment in himself and his sons. There is much to the whole family's life that

Abraham would prefer not to talk about. Abraham's secretiveness inhibits the entire

family's ability to change.

Abraham's Family of Origin
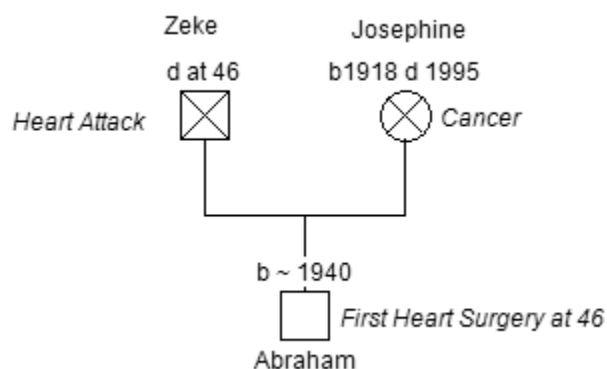
Abraham was an only child. His father died at the age of 46 from a heart attack. His

mother died at the age of 77 from cancer. Abraham is very conscious of his health

because of his father's history and his own heart surgery at 46. Abraham and Sarah

exercise regularly and have a healthy diet. Stress is Abraham's major enemy at this point

though he appears to be managing it well. Debora remembers her mother in law fondly,

as a good friend. She knew her better than her father-in-law simply because of the age

when he died. Not much is known about Abraham's parents and what is accounted for

here is from Debora and Evie's reports. Abraham was not a talker, at all.

Debra's Family of Origin
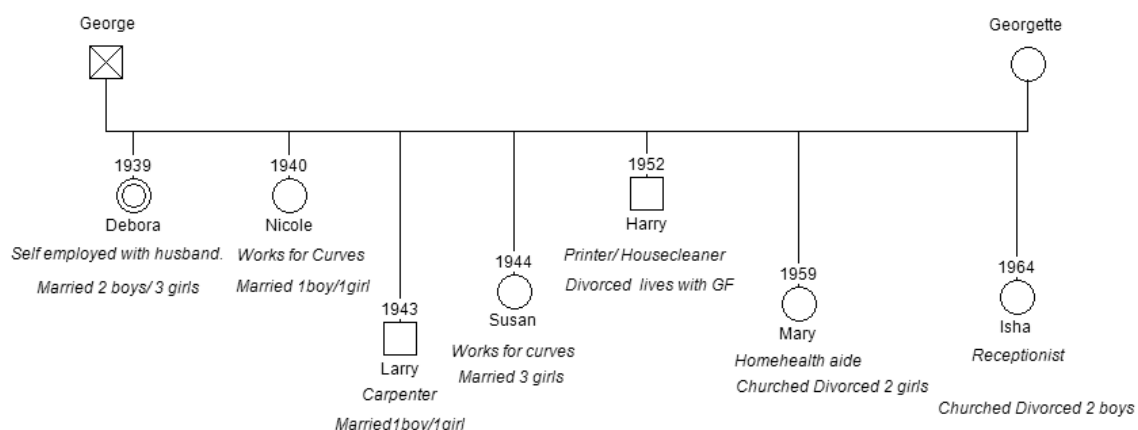
Debora is the oldest of eight siblings, 6 girls and 2 boys. Debora's next younger sister by two years is married with a boy and a girl. She has no reported health issues. The next in line is a brother 5 years younger who is married with a boy and a girl. He has adult onset diabetes. The next sibling is a sister 6 years younger who is married with 3 daughters and no reported health issues. Her next sibling is a brother 13 years younger. He is divorced and living with a girlfriend. He did not want to repeat the life he had with his father with his children so he had a vasectomy. Debora's next sibling is a sister 20 years younger. She married and divorced a much older man and has two daughters. She is described as a woman of faith. The next sibling is another sister, 21 years younger who married and divorced a much older man with whom she had one daughter. Last in the list of Debora's siblings is a 25-year younger sister who is ambivalent about her faith, with provocative dress and mannerisms. She is divorced with two boys.

The Extended Family
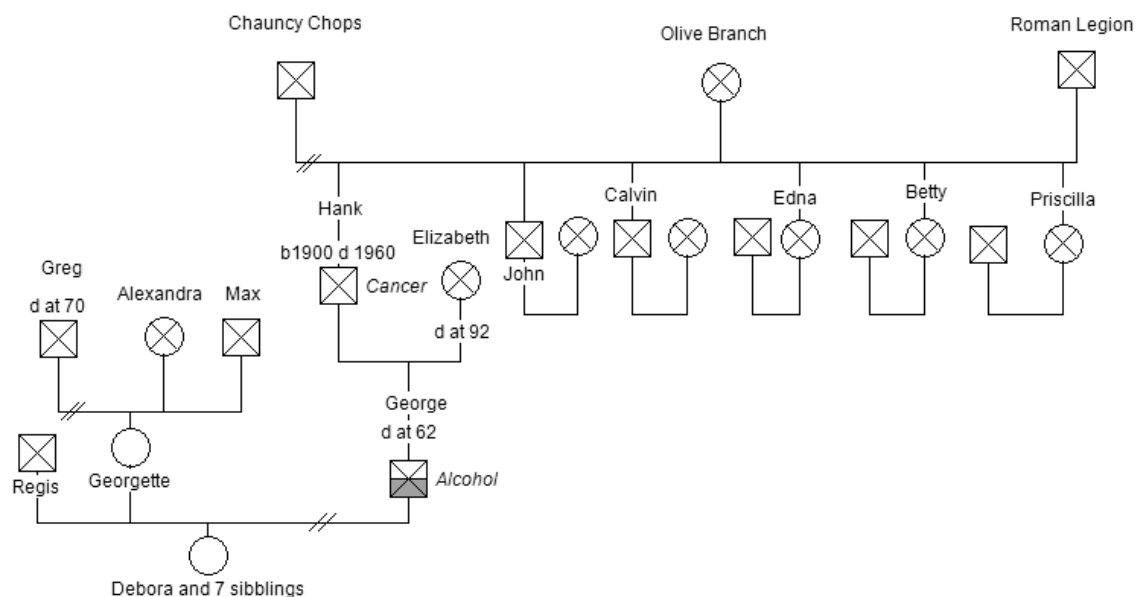
Debora's parents were divorced. Her father, George, died of alcoholism at age 62 and her mother, Georgette, is still alive and was remarried in 1958. Debora's mother's mother, Alexandra, died of cancer at age 60. She had divorced her husband, Greg, who died at age 70, and then she married Max. Debora's paternal grandfather, Hank, was born in 1900 and died in 1960 of cancer. His wife, Elizabeth, lived to be 92. They had an only son, Debora's father, George.

Debora's father's grandfather, Chauncy, and his wife, Olive, had three boys, Hank, John and Calvin. They divorced, after he deserted her. She married, Roman and had three daughters, Ruth, Naomi, and Deborah. All of Olive's children were married, had one child each, and stayed married until death. All of Debora's ancestors except her mother are dead. Debora reports that the greatest milestones in her family are her children.

This is normal and indicative for working class families to identify their children as their greatest accomplishments in life.

Genogram General Impressions

The family genogram shows a pattern of problem solving or stress reduction by divorce/separation or emotional cutoffs. Almost every generation except the offspring of Olive divorced or separated. There is also a pattern of alcoholism starting with Chauncy, skipping his offspring with Olive then George, skipping Debora's generation but remerging with her two boys. This is an avoidance or flight rather than fight/engage problem solving methodology. It appears that avoidance / denial is a chronic family trait in Evie's family.

Adam's family exhibits a pattern of non-married relationships, separation or divorce or emotional cutoffs. Every one of Adam's generation divorced or separated and three of the five siblings did not marry their first partner with whom they had children. Of his siblings, Adam, is the only one to be married at this time. This appears to be an avoidance / flight problem solving methodology.

Adam and Evie are from similar family styles, education, and economic backgrounds. Though there is a desire for their children to attend college, few of them have and the pattern of lifestyle appears to be repeating itself much like Murray Bowen predicted it would. Debora, Evie and Adam believe their faith in Jesus will be a life-changing blessing not only for themselves but also for their family. They share their faith and pray for the conversion of other family members.

There is in Debora, Evie and Adam's use of the word of God hope that this chronic avoidance methodology can be faced. The chronic abiding anger can be replaced by abiding in God's word and God's word abiding in them and their family.

Evaluation of Evie

Evie is the mother and spouse in the identified family. The client is a 39 year old, Caucasian female of average height and weight. She feels that she is overweight and comments on issues of self-image. She is in a state of transformation. She and her husband, Adam, recently accepted Jesus and were baptized. Her self-image is changing rapidly as she learns more of life following Jesus. This recent conversion was considered in the analysis of her appropriateness to be in this study. It was assessed that she would be helped by the work and that there was little danger of an adverse reaction to treatment during this period of rapid change. Part of the conflict the client experiences is bound up in her appearance and her self-image. She no longer wants to be seen as an object of sexual attraction as she did before her conversion, yet, she is an attractive woman. Part of the trauma she experienced with her first husband involved elements of her physical attractiveness. Evie has had trouble sleeping through the night for years and subsequently is in a chronic state of fatigue. She struggles through the day and can become irritable in the afternoon and evening when she is with her son, John. This bothers her and she would like to be less irritable and angry. Evie worries about the times when she gets extremely angry and feels too much like she did with her previous husband. She has felt this way for years but more so within the past six months after her decision to follow Jesus. Otherwise, Evie is an active, woman with a balanced lifestyle working six days and taking a full day a week off for church and family.

She has been active in her son's school, serving on the Parent Teachers Organization; active in her church with her husband and on occasion her son; and active with her extended family with whom she has found reconciliation since her divorce from Don and marriage to Adam. Evie describes her childhood as pretty normal though she was adventurous. She usually pressed the boundaries, exceeding them on a regular basis.

As the youngest of five, it is not unusual for her to also have been a stable child, relative to her other siblings. She and her mother report that growing up the other siblings ventured farther afield than she did, with her two brothers exhibiting the greatest degree of high-risk behaviors.

Evie chose to marry Don who was very abusive. She subsequently, exhibits Post Traumatic Stress Disorder (DSM-IV TR 309.81)(American Psychiatric Association, 2000, p. 463-468). She distrusts most men and it takes a significant amount of time to gain her trust, if it is given at all. Evie has frequent nightmares and flashbacks about her experiences with Don. She carries a lot of guilt concerning her own culpability in the activities in which he had her participate. She was relatively young, seventeen, when first married. She was 18 when she had her son, John. She had dated Don for some time before actually marrying him. They enjoyed the high-risk life together for a while until she became pregnant. Don wanted to continue this lifestyle, while Evie began to mature with the responsibility of being pregnant. After giving birth, Evie's defensiveness and resentment of Don's high-risk behavior around the baby turned to anger and rage. This fed Don's already aggressive behavior towards Evie and eventually it erupted in physical abuse and long-term domestic violence.

Don was finally arrested, issued a restraining order, convicted of unknown charges and sent to prison for a number of years. He is out and lives in the area but has not continued his aggressive behavior towards Evie.

As mentioned at the beginning of this assessment Evie was a member of a counseling group for anger. She participated readily and appeared to apply what she learned. The group was an eight-session psycho-education intervention on the use of forgiveness in the treatment of anger. The group was well attended and most, four of six attending, noted significant relief of their anger. One of the remaining two reported some advancement in empathy. None of the participants were able to move through the entire 20-phase program in the eight sessions.

When the clinician asked Evie about participating in this clinical study she was very interested in possibly resolving her and her family's anger issues. She asked her family and they agreed to participate. The clinician already knew the family as their church minister. He considered the nature of this dual relationship and the possible ramifications of entering into it. The therapist and the family agreed to work together.

Evie's mother, Debora, has been active in the congregation for many years and her faith has grown throughout that time. She is a mature woman of faith who mentors her daughter. Evie has found healing and a new identity through her spiritual growth. Because Jesus is the object of her and her husband's life she feels less the object of attention.

As Evie experienced the forgiveness therapy group along with her mother, she was able to delve deep enough to begin to see some hope for her further healing.

When offered the opportunity to incorporate her family and to deal with the familial anger she was eager to participate.

Evaluation of Adam

Adam is a 45-year-old Caucasian male of average height with a muscular build. He is in good health and has a healthy attitude toward life, sometimes to the point of denying the hurts he has, perhaps because there have been so many throughout his life. His resilience and attitude are what made him attractive to Evie. He graduated High School and works as a laborer and in factories. He is a hard worker but unemployment is a constant stress because of his lack of skilled training. At 45 he also has concerns about debilitating work injuries. He still finds time to help his other family members as well as volunteering to help the congregation.

Adam is quite defensive of Evie but does not exhibit any of the physical aggression Don had. Adam's anger is long and abiding towards Don but also towards the man who shot his grandfather. The man is out of jail and remains in the area though Adam has never seen him. Adam is also angry with his brother, George. George has poor boundaries and significant substance abuse. The police are constantly monitoring George. He invades Adam and Evie's home, without warning, disrupting any semblance of routine and order they may attempt to keep. George steals things from them and constantly asks for their support. Adam enables his brother because Adam does not understand how to better relate for everyone's sake. He knows he is enabling his brother but does not conceive of any other way to relate to him. So the anger, compassion cycle continues between them.

Evaluation of John

John is a 15 year old, Caucasian, male of slight build and average height. He is in relative good health though recently he has experienced some unusual fainting for unknown reasons. He is being evaluated for this. He is quick to engage people and has a ready smile and laugh. His academic history was good until Middle School when he developed both school and social problems. Apparently he and his parents received appropriate counseling and he is doing good work in High School. He plans to attend a local college or trade school.

Adam and Evie's active participation in the life of the congregation is not shared by their son. Unfortunately, the congregation is small and John does not find peers in the church so he rarely attends. He has positive feelings toward the members of the congregation but as a 15 year old he does not find good relationships. There was some badgering by Evie to attend before her conversion, for traditional reasons, but she has since relented of this. John has many friends, including two close friends who are positive influences. John and these two friends provide mutual support to one another in making good decisions. This has not always been the case with John but he is much improved over the last year and a half. His major extracurricular activities include video games and spending time with his friends.

Evaluation of the Identified Family

From the history taken during the clinical interview much is known about Evie and Adam's extended families. They are, generally speaking, a loving group. Both families would say that they would do almost anything for one another. This is true, on the surface.

As Bowen predicts, spouses marry people who are similar in their level of differentiation. This is true in Adam and Evie. The extended families have similar patterns for problem solving, i.e. divorce, substance abuse, and other high-risk behaviors. This has a long ranging effect upon Adam and Evie as they attempt to live their new lives in Christ. They must still cope with their relatives and with their past. The frustration of slow change has overcome them from time to time and is exhibited as anger and conflict between them. Compounding this is their chronic economic stress.

Tools Used for Evaluation and Assessment.

The tools used to evaluate and assess the family included the FACES IV scale, the EFI scale and a Clinical Interview, which included an extensive genogram. The semi-structured clinical interview was used to gain specific genographic information without the structure of the CRS. The clinical interview occurred over the first and second family sessions as well as an hour interview with Debora for further information concerning the extended family beyond what Evie could remember. The total time spent on the interview was three hours. The FACES IV profile was chosen to help assess the family dynamics. It allowed the therapist to understand each individual's image of the family. It also showed a general family image. The Enright Forgiveness Inventory (EFI) was used to assess the willingness to forgive and to facilitate the identification of hurtful events in each individual's life. A post-intervention EFI was used after 18 months to assess individual and family change. The inventories were given to each family member to complete on their own. They were instructed not to discuss them until after all had completed each one. The family was ready and willing to complete all the assessment tools.

They were equally eager to discuss the results and see the way their responses were

represented graphically.

The FACES IV Profile (Olson et al., 2004)

FACES IV FAMILY PROFILE

	Balanced Cohesion	Balanced Flexibility	Unbalanced Disengaged	Unbalanced Enmeshed	Unbalanced Rigid	Unbalanced Chaotic	Family Communication Raw Score	Family Satisfaction Raw Score
Adam	74	65	40	85	48	48	33	36
Evie	35	18	22	69	67	30	35	35
John	13	6	67	60	78	65	31	29

Balanced / Unbalanced & Facitating Factors

□ Adam ■ Evie □ John
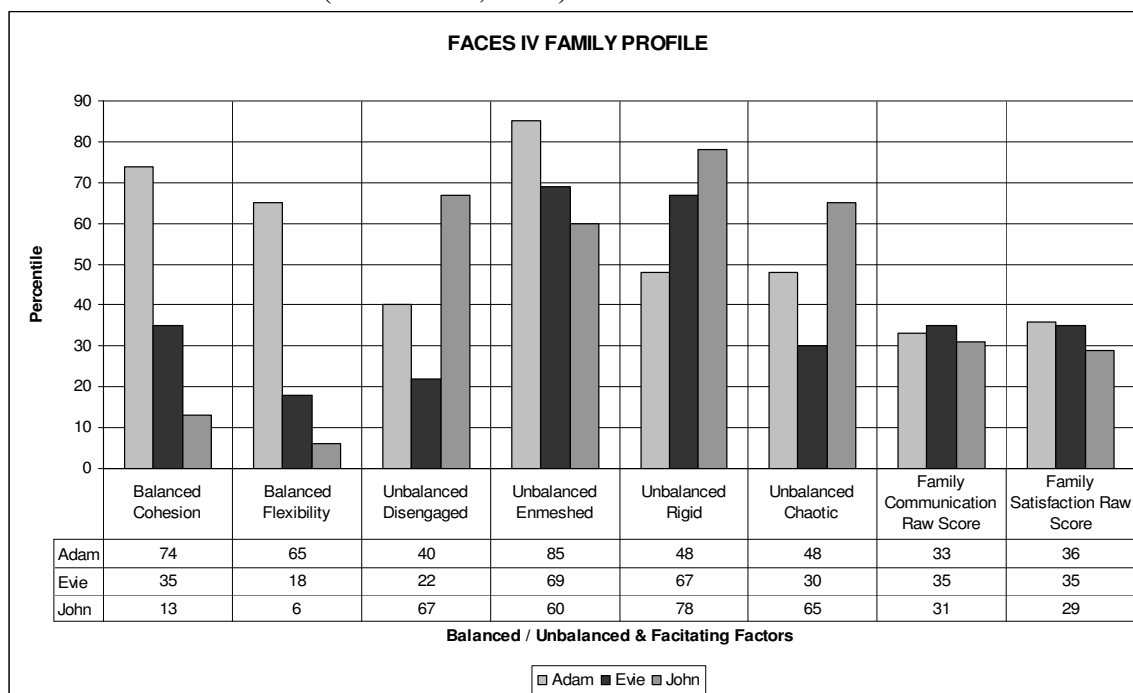
Figure 1. Comparison of the family member's responses to the FACES IV profile. The

two balanced categories, cohesion and flexibility, are subsequently divided into two

respective unbalanced categories, disengaged, enmeshed, rigid, and chaotic. The final

two categories are elements that facilitate healthy family functioning, communication and

satisfaction.

Balanced Categories

Disengaged and enmeshed unbalanced scores correspond to the extremes of

cohesion. Rigid and chaotic unbalanced scores correspond to the extremes of flexibility.

In the balanced categories, the higher the score, the healthier the family.

Scores of 65 and 74 on Flexibility and Cohesion, respectively, indicate Adam has a sense of being a part of healthy family. Evie has scores of 35 and 18 on the same scales indicating she has a sense of being a part of an unhealthy family. John's scores of 13 and 6 indicate a sense of being a part of an extremely unhealthy family but may be more indicative of his age group's feelings about family in general.

Unbalanced Catagories

In the unbalanced categories, the lower the score, the healthier the family. The mixed-range scores of 40 and 85 in the disengaged and enmeshed categories are indicative of Adam's sense of being overly connected. The scores of 48 and 48 in the chaotic and rigid categories may be indicative of a sense that there may be moderate control used in creating order in the family. Evie's mixed scores of 22 and 69 on the same scales may give a sense of being overly connected. John may have a sense that there is not enough individuality with scores of 67 and 60.

Adam's midrange scores of 48 on both the rigid and chaotic scales indicates he may feel more comfortable with how decisions are being made in the family. Evie's mixed range scores of 67 and 30 may speak about her desire for a change in how the family is run. John's scores of 78 and 65 indicate he is feeling controlled.

Family Communication (Olson & Barnes, n.d.)

The mean score for family communication is 31.0 with a standard deviation of 9.0.

Scores of 40-50: Family has very good family communication

Scores of 35-39: Family generally has good family communication

Scores of 25-34: Family has some good aspects in communication, but also some areas could improve.

Scores of 10-24: Family needs to talk more with each other about how to improve your communication.

Family Satisfaction (Olson, n.d.)

The mean score for the family satisfaction scale is 33.4 with a standard deviation of 7.5.

Scores of 40-50: Family members are very happy about their family.

Scores of 35-39: Family members are generally happy about their family.

Scores of 25-34: Family members are somewhat happy about their family.

Scores of 10-24: Family members are unhappy about their family.

The three individuals have similar feelings about communication and are similarly satisfied with the family as a whole.

FACES IV FAMILY RATIO

	Cohesion Ratio	Flexibility Ratio	Total Ratio
Adam	1.18	1.35	1.26
Evie	0.77	0.37	0.56
John	0.20	0.08	0.14
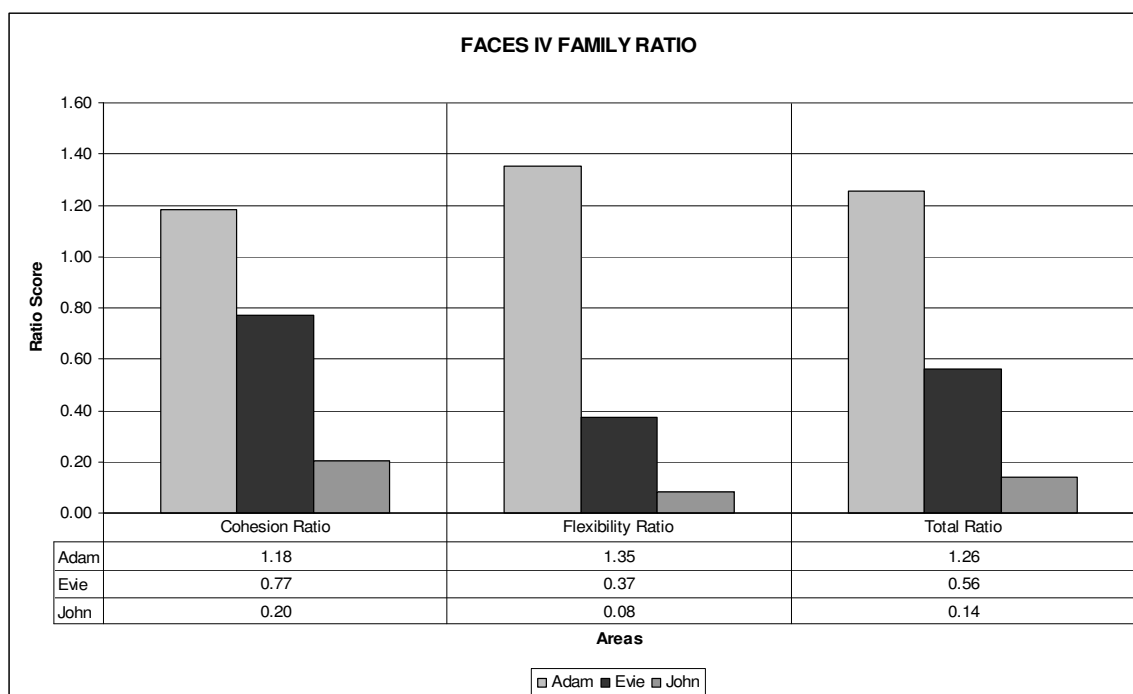
Figure 2. The combined scores from Figure 1. are plotted as ratios in the two midrange balanced scales. All six scales form a total ratio for the family.

The cohesion ratio = Balanced Cohesion / (Disengaged + Enmeshment / 2)

The flexibility ratio = Balanced Flexibility / (Rigid + Chaotic / 2)

The total Circumplex Ratio = Balanced Cohesion + Balanced Flexibility / (Disengaged + Enmeshment + Rigid + Chaotic /2)

The balanced / unbalanced ratio score is helpful because it indicates the level of functional verses dysfunctional behavior perceived by the family. The higher the score the more balanced and thus healthier the family is perceived to be. Scores of 1.0 and above are indicative of a healthy family.

Analysis

In the short term these scores might be indicative of a fairly normal family. The scores, plus the clinical interview, indicate somewhat more is happening. The overall impression is of a chronically depressed family. In the long term these scores may be indicative of some unresolved issues or chronic stressors. It is the clinical impression that some of the issues are being repressed or denied and will need some uncovering. The parents perhaps are in need of shifting from raising a child to raising an adolescent. Their felt need to control may stem from their past experiences of chaos from substance abusers in their extended families. It is not unusual for co-dependant people like Adam to become overly controlling at some point in life. It is predictable that families with adolescents will exhibit a low point in family satisfaction, which may sink even lower after the adolescents leave the home only to recover in a later phase of family life. Also, it is not unusual for an adolescent to have a sense of being controlled by his parents. Though explainable as normal, this family has a sense of being unhealthy and dissatisfied with life.

In summary, the family sees themselves as generally OK but in need of improvement in some areas of life. It is at this point of dissatisfaction with the family life that may yield the optimum change possible. If they can face what they have been avoiding and deal with the subsequent anger now while they still have some positive energy they will grow more quickly and to a greater degree. They must face their anger before they begin to loose hope and the ability to cope.

Enright Forgiveness Inventory

Pre-intervention Inventory

The Enright Forgiveness Inventory (EFI) revealed much of the inner workings of the individual family members in regard to an identified hurt. The two parents focused the inventory answers on Adam's brother, George. In their brief narrative description of the hurtful incident: George was stopped for reckless driving and driving under the influence. George said that he was Adam and without a drivers license the police entered Adam as the driver. Seven months later when Adam and Evie were due for a renewal of their auto insurance, the premiums were outrageously high. It took over a year to straighten out the identities because George was not willing to accept responsibility and confess.

FACES IV PROFILE

Categories	Cohesion % Score	Flexibility % Score	Disengaged % Score	Enmeshed % Score	Rigid % Score	Chaotic % Score
Adam	74	65	40	85	48	48
Evie	35	18	22	69	67	30
John	13	6	67	60	78	65

☐ Adam ■ Evie ☐ John
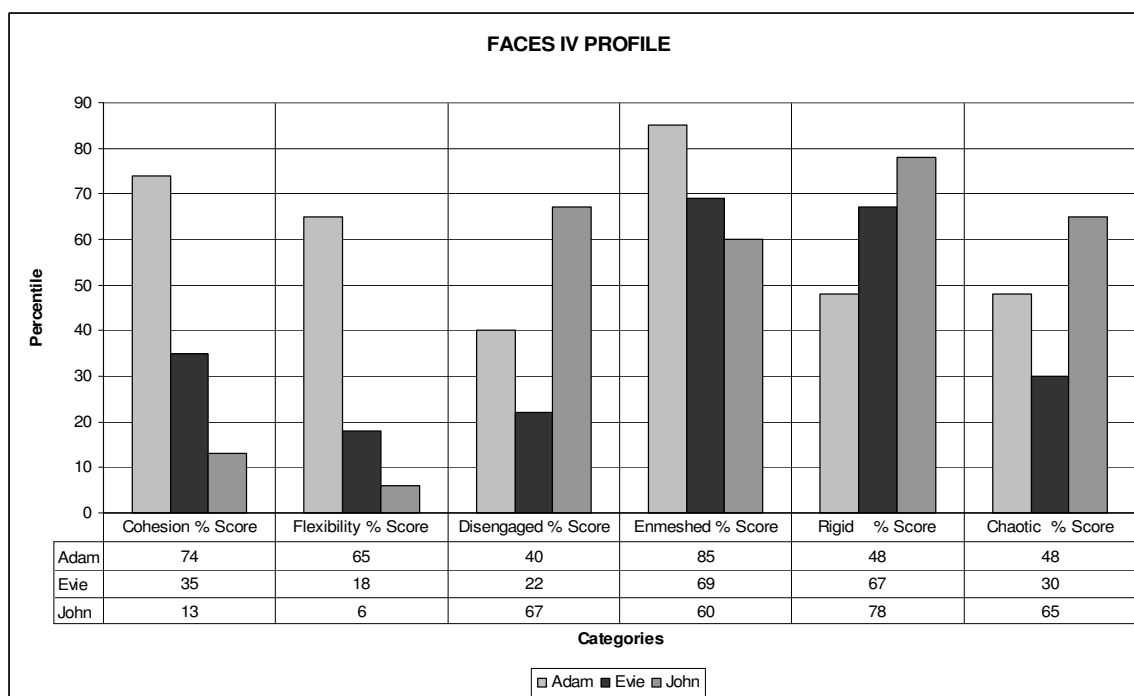
Figure 1. Faces IV profile of the totals for two balanced categories, Cohesion and Flexibility with the extreme unbalanced areas Disengaged and Enmeshed for Cohesion as well as Enmeshed and Rigid for Flexibility. The higher the balanced scores (0-100) the healthier the family. The lower the unbalanced scores the healthier the family.

The complete scores for the two inventories taken are listed below. The graphs for the Post Intervention Results compared to the Pre Intervention Results are found after the treatment section of chapter 5.

Adam's EFI

Adams' scores on the #1 EFI were:

Positive Affect   19

Negative Affect   22

Total Affect   41

Positive Behavior   29

Negative Behavior   38

Total Behavior   67

Positive Cognition   36

Negative Cognition   33

Total Cognition   69

Total EIF   177

Forgiveness Scale Score   3

Pseudo-Forgiveness Score   5

Analysis of Adam's Initial Scores

Adam's scores indicate he is moderately forgiving of his brother for the offense. This is after two years and a long way from his first reaction. His initial reaction to his brother was, "I wanted to beat him, I mean actually punch him." At this point he describes himself as in progress towards forgiving him. His positive scores are higher than the negative indicating he has a more positive than negative CAB responses to the relationship with George. This says nothing about the actual relationship as far as reconciliation and speaks only to forgiveness. Adam wants to forgive his brother but George continues to hurt and betray him.

Evie's EFI

Evie's scores on the #1 EFI were:

Positive Affect   37

Negative Affect   16

Total Affect   53

Positive Behavior   47

Negative Behavior   43

Total Behavior   90

Positive Cognition   40

Negative Cognition   32

Total Cognition   72

Total EIF   215

Forgiveness Scale Score   3

Pseudo-Forgiveness Score   6

Evie's Pre-intervention Score Analysis

Evie's inventory is similar to Adam's in that they show a higher positive than negative

CAB relationship. Her Total EFI reports she is farther along the way to forgiving George

than her husband. Her Forgiveness Scale Score shows she is in progress towards

forgiveness. Her pseudo-forgiveness scale indicates she is actually working on

forgiveness in processing her anger.

John's EFI

John's focus for the EFI was different. His narrative was: "When my parents

argue it makes me feel a little ashamed or hurt."

John's scores on the #1 EFI were:

Positive Affect   51

Negative Affect   60

Total Affect   111

Positive Behavior   48

Negative Behavior   60

Total Behavior   108

Positive Cognition   51

Negative Cognition   60

Total Cognition   111

Total EIF   330

Forgiveness Scale Score   5

Pseudo-Forgiveness Score   16

John's Pre-intervention Score Analysis

John's scores differ significantly from his parents. The pseudo-forgiveness scale indicates

that he has a slight misconception of the definition of forgiveness and may not be

processing his anger with forgiveness. He may be denying or somehow justifying the hurt

he has experienced. This is explainable with his age even though the inventory is

appropriate for adolescents through adulthood. He may need continued redefining of the

term, forgiveness.

Comprehensive Treatment Plan

The agreement before starting the assessment was to work on the family anger.

Nothing in the assessment contraindicated proceeding as agreed. It could be that elements

of Evie's PTSD emerge that will necessitate altering the treatment plan. It is possible

anger, of an extreme nature may emerge, which will require a change in treatment. These

contingencies are possible but it is the clinical judgment they are not probable. The

family exhibits good communication skills. They are in a stable economic phase and are

ready and willing to face their anger.

The focus of the therapy will be the abiding anger that, apparently, is blocking the family from maturing. There are a number of issues in this family that may need forgiveness before the anger is resolved (Enright & Fitzgibbons, 2000, p. 213-214).

Ensuring a proper definition of forgiveness is used throughout the intervention is imperative. The on going trauma Evie and Adam experience at the hand of George needs to be stopped but only Adam can shut the door on his brother. He is reluctant to do this because George from time to time will repent. They can forgive without reconciling the relationship. By reducing the anger and then focusing on the boundary issues Adam may realize the need to change his relationship with his brother.

Choices for Treatment

Traditionally, the treatment of choice for anger is management through behavioral modification techniques. In cases where inappropriate behaviors are in an acute phase, i.e. where respect for one's personal self or the individuals around them is compromised, behavior modification techniques may need to be implemented concomitant to the use of forgiveness in treating the chronic, abiding anger.

A longer-term treatment regime could be used. The forgiveness model being presented has 20 units and could be used over the period of months or years. This expansion of time spent moving through some of the more problematic areas allows for flexibility in individualizing the treatment from family to family.

The family members could be treated for their particular issues, individually. It is a theoretical choice to treat their anger as systemic rather than individualized. The two parents could benefit from individual therapy focusing on Evie's PTSD and Adam's co-dependency.

Rationale for Choice

The manifestation of anger within each individual family member indicates it is a part of the family system. Anger is the emotion of choice as a response to their individual emotional problems. Thus, treating the anger will not only help their communication process but also begin to address the underlying issues. The nature of anger is to confuse issues and individuals. The treatment of it will help the individuals differentiate and the family to engage in healthier communication and problem solving (Enright & Fitzgibbons, 2000, chap. 11). The desire is for the family to be able to reduce their anger and with this reduction the need to overly connect and control as well as the sense of chaos may also be reduced.

CHAPTER FIVE

CONCLUSIONS MADE FROM THE CASE STUDY

The family was initially contacted after Evie participated in a therapy group. The group was a psycho-educational therapy using the Enright Forgiveness Model as found in *The Journey of Forgiveness: an Educational Program for Persons at the End of Life* (Hansen & Enright, 2002). From the therapist's experience with that group he decided to invite one of the participants to be the object of this study of a family. Evie was approached at the end of the group. After consulting her family, they agreed to be the object of this study.

The Therapy

Their participation consisted of eight 1½-hour sessions with pre and post-intervention inventories. The pre-intervention inventories used were the *Enright Forgiveness Inventory* (EFI) (Enright, 2004) and the *Family Adaptability and Cohesion Evaluation Scales* (FACES IV) (Life Innovations, 2004). The Enright Forgiveness Inventory was given post-intervention. The evaluation of these two inventories was made in chapter 3 with the results in chapter 4.

The eight sessions of a psycho-educational therapy for families used the Enright Forgiveness Model *Strengthening Families: Implementing Forgiveness Strategies* (Forgiveness Research Group, 1994). The sessions were to be one evening every other week.

Session One

At the initial session the intervention was introduced. A statement of informed consent was also obtained from each family member. This statement (see appendix B) included information about the clinician as well as the process itself.

Both the husband and wife were eager to participate. The 15 year-old was reluctant at first. After getting to know the therapist he readily participated in all the sessions. The family did not want to continue in their present mode of spewing anger around their home.

The questionnaires and inventories were explained and given to the family for completion and return to the therapist. Brief questions were made inquiring into the areas of each person's need and desire for the sessions in general. The son, John, was interested in his parents not getting mad and his mother not yelling. Evie wanted to deal with the conflict in her life. Adam, initially, did not think there was anything that needed fixing. After some discussion between the family members Adam discovered he did have some problems with his brother. He also thought, under the heading of forgiveness that he might need to deal with his grandfather's murderer who was recently released from prison.

Information for a family genogram was gathered with much enthusiasm and animated conversation amongst the family. There were some details Adam could not remember that surprised him and he decided to take them for homework and report during the next session. The next session was introduced and scheduled.

Session Two

The second session opened with a follow-up on Adam's homework, which he had gathered during a phone conversation with his father. Further genogram information was gained. The animated interest was, again, evident and there was great joy in sharing stories and information about both parent's families. The inventories had been completed and returned after one week. The first of the sessions on forgiveness was introduced. An overview of the Enright forgiveness model was shared (Enright & Fitzbiggons, 2000, p. 68).

In this session the family was presented with units 1-7 of the Enright Forgiveness model (Enright & Fitzbiggons, 2000, p. 68-76). The process of realizing and looking at defense mechanisms often used, such as denial and repression, in an attempt to cover their pain was explored. This often leads to identifying the source of their anger.

From their questionnaires three areas of need for forgiveness were identified. These were explored to allow each family member to share as much as they wanted. Then Evie shared some of the hurt she had from her first husband, Don, John's biological father. Both the adoptive father, Adam, and John expressed anger towards Don and were defensive of Evie. She wanted to further release herself from the anger she felt towards him because she realized she was expressing that anger towards her son and husband. Adam was able to further express his anger towards his brother for betraying him numerous times with some very recent occurrences. John was hurt by his parents' arguments and shared some of his feelings with them. He opened up much more than during the first session.

He, also, was anxious to show himself competent and mature by seeking to engage the therapist in philosophical dialogue and showing his current textbooks from school on the topic.

Session Three

Session three revealed good results because the family was willing to use the therapy time to work on their anger. They appear to be sincerely interested in clearing the caustic environment their anger creates in their home. There is hope of a better home-life and general quality of life without the anger that previously lived with them.

The units presented in this session were 8-11 of the Enright forgiveness model (Enright & Fitzbiggons, 2000, p. 76-79) where other feelings and thought processes connected with the hurt are identified and explored. Some of these feelings and processes might include cathexis, cognitive rehearsal, shame, guilt, and acceptance of the role of victim. This session focused predominantly on the commitment to forgive.

Adam realized he was still angry with Don, to a greater extent than he believed before and had strong feelings about interacting with him. Evie began to share with her son, John, some of the details of Don's abuse and the reason for their divorce. John was anxious to find out more of his history and assured his mother that he was mature enough to handle the information. The therapist encouraged Evie to share, when she was ready, and to share what she felt John should know. John agreed to not pry or probe. All the family members vilified Don. Then Evie expressed feelings that she was trying to do the work and the other two were not trying. She expressed anger because they didn't even experience what she did and yet they were the ones refusing to forgive.

Adam shared more about his brother's betrayal and details from Evie and John about George were added. There was a strong ambivalence that Adam experienced much akin to *pathos*. On one had his brother, George, is his kin with whom Adam had many good memories. On the other hand George was regularly in trouble with the law and showed up at Adam and Evie's house unannounced on a regular basis. He has taken things, owes Adam money and overstayed his welcome, thus straining the relationship. Because of his presence, Evie and John are often disrupted in their daily routines and thus are resentful with building anger.

Session Four

The fourth session covered units 12-14 of the Enright forgiveness model (Enright & Fitzbiggons, 2000, p. 79-81). In this unit the family was presented with the opportunity to see the perpetrator with new eyes. This explored reframing the event and the perpetrator. Often the perpetrator is seen in an unrealistic manner, i.e. as larger than life or grossly more powerful than in reality. Reframing the perpetrator tends to demystify him or her and bring the whole scene into proper focus.

Adam began to realize he was still very angry with Don. Adam expressed his anger by fantasizing about what a meeting with Don would look like. Adam expressed his desire to become physical with Don in retaliation for his treatment of Evie. Adam was challenged by the clinician to take a more socially active stance against domestic violence rather than acting out his anger in a negative manner. He agreed that social action was more appropriate than retaliation.

Evie understood, to some extent, just who Don was. She realized that the way he was treated as a child contributed to his treatment of her.

She recognized, cognitively, he was much like the father he had and the husband his mother had. He was not much of a father to Don. He was even less of a husband to her. She began to share more of the details of Don's abusive nature. She was struggling with the unfairness of all the abuse and her resentment of others in the family began to emerge. She was trying to forgive and felt many in her extended family were still unwilling to give any of their anger up, which meant the family, in general, was still angry. Empathy and compassion were presented as part of the intervention's educational component. The family was unable to emotionally offer compassion at the time. It was cognitively considered but only briefly. Evie could not move towards compassion because her own memories were still too vibrant. But she was aware of this and expressed a desire to move through the feelings.

John was caught up in the anger and continued to vilify Don. The thought of compassion for a man who hurt his mother was alien to his conceptualization at the time.

Session Five

Session five covered units 14-15 on empathy and compassion of the Enright forgiveness model (Enright & Fitzbiggons, 2000, p. 81-85). This is primarily about unit 15, which deals with 'absorbing the pain.' This was the hardest, so far, of the units to discuss. Not only did they find it hard to be compassionate and empathetic towards Don, now the thought of absorbing the pain was almost a bizarre thought. The family fought amongst themselves using sarcasm to dispel the stress and tension that was surfacing. The previous sessions were summarized. The family was reminded that the sessions were an introduction to the process of forgiveness.

The family was told they did not have to feel like forgiving in order to learn about it and that they would have the follow-up with the book by Robert Enright (2001) to use when they wanted in the future. The book expands on the introductory process presented to them in the brief therapy they received. Evie began to express her difficulty in betraying the anger the rest of her family has towards Don. This is blocking her from moving on. The extended family felt forgiving him was unconscionable. John began fantasizing about harming Don for hitting his mother. He, too, was encouraged to channel his anger in positive ways. Alternative activities are discussed.

The whole family was realizing that this process is one that will take more than the eight sessions to fulfill. They were reminded that this was intended as an introduction to the process of forgiveness.

Adam was relenting in his bid to hold on to anger, realizing there may be another way. He began to consider another area of his anger. His anger towards the man who shot his beloved Grandfather began to soften as he realized the man paid with a major portion of his life in jail. Adam began to consider forgiveness for Don, George, and the killer.

Session Six

The sixth session, focused on units 16-20 of the Enright forgiveness model (Enright & Fitzbiggons, 2000, p. 85-88). Conversation began with a review of the previous steps in this journey. Adam has good input and processed the previous units well. John is tracking with his parents and processing verbally but his affect is muted. Evie remains at the level of forming sympathy for Don and cannot conceptualize empathy. She is encouraged to continue to face the issue and at the same time be patient with herself, allowing time to move through the issues.

The family spent considerable time avoiding the discussion of absorbing pain by criticizing their neighbors, drugs and crime in the neighborhood, the town in general, etc. They were able to focus on the absorption of pain cognitively but could take it no further.

In closing, there was discussion concerning no longer putting energy into keeping the pain at bay with defensive anger. The anger was likened to the dog, Hooch, in the movie "Turner & Hooch" (Shryack & Blodgett, 1989) whose drool was flung on anything and everyone around him.

Session Seven

Session seven, the follow-up, focused on summarizing the test results, in light of the forgiveness strategies presented earlier. Issues of differentiation and engagement were discussed in light of their past trauma. The results of their responses and the clinical evaluation were presented in a positive manner focusing on moving towards health and moving beyond past hurts. Effort was made to avoid a projection of a static picture and labeling or pathologizing.

Some emphasis was on preparing John for independence. Parent / teen differentiation and shifting from child to teen attitudes was addressed. The possibility of the affective reaction of alienation or the perception of one or the other parties as un-empathetic was addressed in terms of positive engagement. Increased communication and appropriate communication skills were addressed. Regression was addressed as a possibility and communication was encouraged to address this issue.

Session Eight

The eighth session, focused on the genogram in light of the FACES IV inventory. Much of the session was involved with sharing details of the family with John.

This was very positive and in light of forgiveness yielded many comments of desire for reconciliation between siblings and throughout the extended family system.

The family was grateful for the opportunity to learn about forgiveness. They realized the importance of intentionally continuing their work. This was a positive outcome for the process as a whole. The family made progress and gained valuable information as well as the means of passive mentoring with the book "Forgiveness is a Choice"(Enright, 2001) for the future.

Enright Forgiveness Inventory

Post-intervention Inventory

In the post-intervention inventory the couple focused on George again. Adam had helped his brother on a construction project, spending many days working with him. Though they agreed for Adam to be paid for his work, George has yet to do so and it is severely impacting the family finances. For Evie and Adam this is yet one more time when George has abused them.

Enright Forgiveness Inventory

	Pre Total Affect	Post Total Affect	Pre Total Cognition	Post Total Cognition	Pre Total Behavior	Post Total Behavior
Adam	41	61	69	91	67	102
Evie	53	61	72	73	90	75
John	111	92	111	118	108	106

Pre and Post Affect/Cognition/Behavior

□ Adam ■ Evie □ John
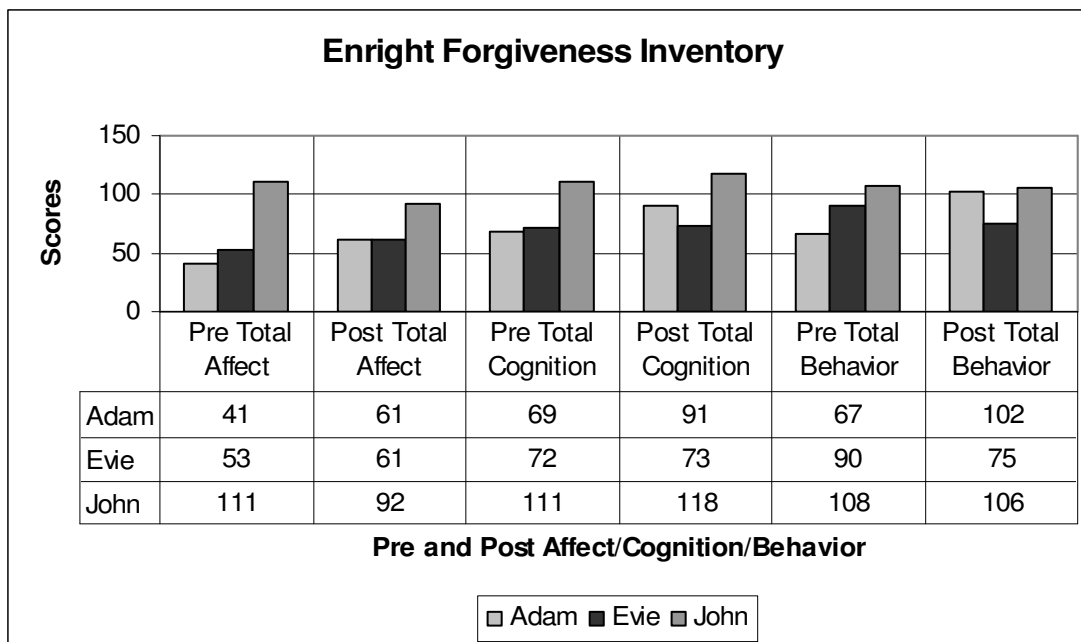
Figure 3. Pre and Post Intervention EFI Comparison Chart of Total Scores

The following is a comparison of the complete scores obtained for both the pre and post intervention inventories.

Adam's EFI

Adams' scores on the #1 EFI were:		Post Intervention Results
Positive Affect	19	35
Negative Affect	22	26
Total Affect	41	61
Positive Behavior	29	55
Negative Behavior	38	47
Total Behavior	67	102
Positive Cognition	36	49
Negative Cognition	33	42
Total Cognition	69	91

Total EIF	177		254
Forgiveness Scale Score	3		3
Pseudo-Forgiveness Score	5		9

Evie's EFI

Evie's scores on the #1 EFI were:		Post Intervention Results
Positive Affect	37	27
Negative Affect	16	34
Total Affect	53	61
Positive Behavior	47	30
Negative Behavior	43	45
Total Behavior	90	75
Positive Cognition	40	41
Negative Cognition	32	32
Total Cognition	72	73
Total EIF	215	209
Forgiveness Scale Score	3	5
Pseudo-Forgiveness Score	6	5

John's EFI

John's focus for the post intervention EFI was the same as the first. His narrative was, "When my parents argue it makes me feel a little ashamed or hurt."

John's scores on the #1 EFI were:		Post-intervention Results
Positive Affect	51	38
Negative Affect	60	54

Total Affect	111	92
Positive Behavior	48	49
Negative Behavior	60	57
Total Behavior	108	106
Positive Cognition	51	58
Negative Cognition	60	60
Total Cognition	111	118
Total EIF	330	316
Forgiveness Scale Score	5	5
Pseudo-Forgiveness Score	16	11

Analysis

Both Adam and Evie gained in their affect pre to post inventory. They apparently

have learned something and have softened towards the one who hurt them. Adam's

behavior has improved while Evie's has declined. This could be due to the direct

confrontation of Adam's combative behavior and Evie becoming empowered. Adam had

started out stating about his brother, George, "I wanted to beat him, I mean actually

punch him." He ended moderating his anger responses with modest advances in

forgiveness. Evie on the other hand has found new power and may be considering a

change in behavior towards George while still wanting to forgive. John has changed

decreasing in his affect and behavior towards his parents but increasing in his cognition.

This may indicate an ambivalence towards them or be caught in other issues other than

parental conflict.

Enright Forgiveness Inventory

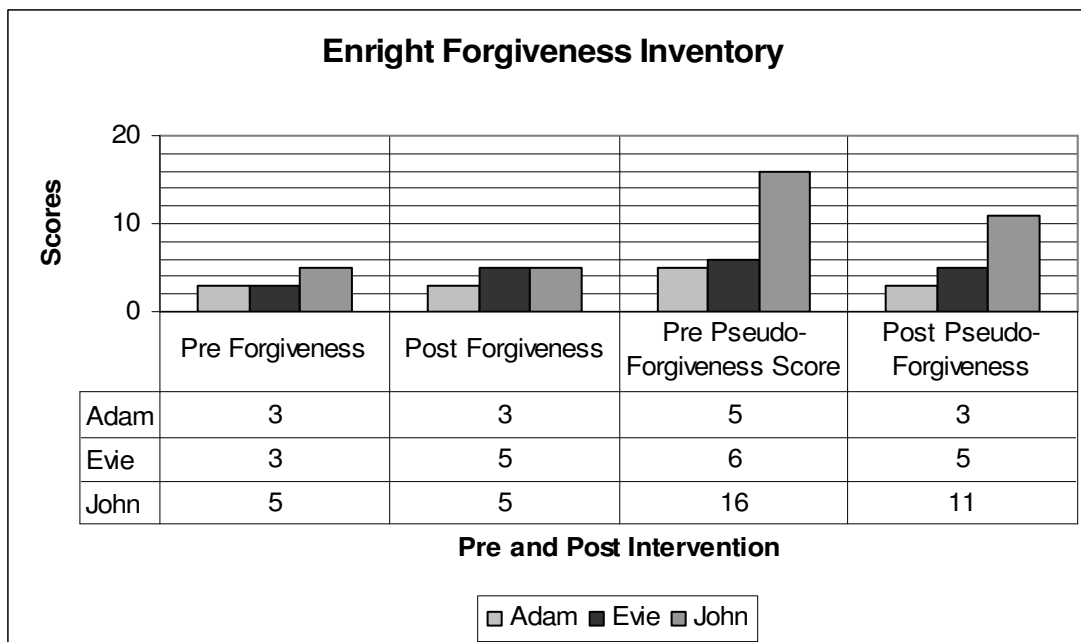|	Pre Forgiveness	Post Forgiveness	Pre Pseudo-Forgiveness Score	Post Pseudo-Forgiveness
Adam	3	3	5	3
Evie	3	5	6	5
John	5	5	16	11

Pre and Post Intervention

☐ Adam ■ Evie ☐ John

Figure 4. The pre and post forgiveness and pseudo-forgiveness scales showing the change in personal conception of forgiveness and the control scale pseudo-forgiveness inventories.

In the Forgiveness Scale *forgiveness* is used for the first time in the entire inventory. Responses on this one item scale vary from 1(not at all) to 5(Complete forgiveness).

In the Pseudo-Forgiveness Scale scores range from 5 to 30. A score of 20 or above suggests the respondent is engaging in something other than forgiveness.

Analysis

All the family became more aware of what forgiveness is and is not over the course of treatment. Adam continues to want to forgive his brother but the continued trauma makes it difficult. Evie states that she has forgiven George but is giving mixed responses pre and post intervention and across the various scales.

Her Pseudo-Forgiveness scale indicates she knows she wants to forgive. John is forgiving of his parents and continues to grow in his knowledge of what it means to forgive.

Enright Forgiveness Inventory

	Pre Total EFI	Post Total EFI
Adam	177	254
Evie	215	209
John	330	316

Pre and Post Total EFI

☐ Adam ■ Evie ☐ John
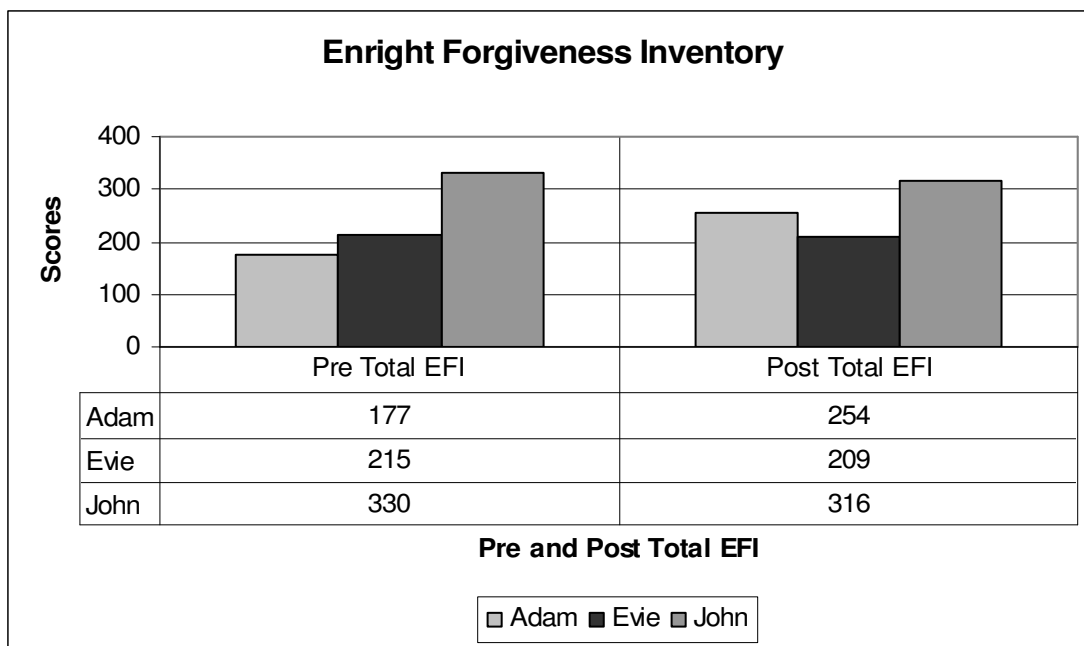
Figure 5. Pre and post total EFI scores showing the change in forgiveness gained from the intervention.

Total EFI scores range from 60 (low degree of forgiveness) to 360 (high degree of forgiveness).

Analysis

The family, in general, is trying to forgive their past hurts. John may be more inclined to forgive his parents, understandably so, more than they are willing to forgive George. Because of the continued traumatic experiences the family has with George the concern is a crystallization of an anger response that will increase in intensity and rapidity of onset.

Learning how to process their anger with forgiveness and to set better boundaries is essential to their long term health. Follow up use of the passive mentoring with the forgiveness book (Enright, 2001) would be appropriate for the family.

Personal Lessons Learned

The lessons learned fall into two areas of the therapist's life. The therapist learned things specifically linked to the actual process of the therapy. He also realized greater images that God has for him to fulfill in his own life.

Lessons From the Therapy Process

The therapist realized more clearly how to differentiate and engage himself within another family system. He was able to relate directly with the scripture where Jesus prayed for the disciples to be in the world but not of the world as found in John 17:15-19. In the same way a therapist is in the family but not of the family.

The therapist also realized concepts about a family as a system or an entity itself. The individuals of a family make up a group that is greater than their sum. The family is a unit, a body, which has distinct characteristics from other families. There is a lasting nature of family relationships that creates another dimension to society. These relationships transcend space and time. In other words the family has a life of its own that is different and greater than the individuals comprising the family. How is it that individuals continue to share family traits even though separated by great distances or generations? There is a great power in being able to graph the family's structure and dynamics. The genogram is helpful in letting individuals see how they fit into the larger picture of their family and society.

Murray Bowen developed the most comprehensive anthropology / psychology the author has found to date. Even though Bowen Family Systems Theory is waning in interest with the academic community, his contribution shows its influence in almost every current theory and none are as all-encompassing as Bowen's. The author struggled with Bowen's atheism and denigration of religion but found some reconciliation in Francis Collins' book *The language of God* (Collins, 2006).

The author was first exposed to genograms while working on a Master of Divinity degree and studying Edwin Friedman's *Generation to Generation: family process in church and synagogue* (Friedman, 1985). He found even greater benefit of genograms in this course of study. As an added benefit he read Friedman's, posthumously published, manuscript *A Failure of Nerve, leadership in the age of the quick fix* (Friedman et al., 2007). In it he found Friedman and Bowen in a different light, a light that leads one into the darkness like an explorer. This is an image of life without the debilitating fear of the unknown. This is a life the author enjoys by following Jesus of Nazareth, who is the light in the world's darkness.

Growth Pattern in the Entire Learning Process

The therapist engaged in this study as part of a Doctor of Ministry Degree in Marriage and Family Counseling. His focus on forgiveness was intentional and came as a part of a lifetime goal of learning and teaching forgiveness and reconciliation in the Name of Jesus of Nazareth.

The beginning of this portion of his life following Jesus began at a conference on reconciliation and forgiveness he and his family attended in Amman, Jordan, at Christmas time 1999.

Those speaking were the great thinkers of that time in the field of reconciliation and forgiveness: Prince and Princess Castell-Castell who work in Germany reconciling lives affected by World War II; John Perkins and Tom Tarrants, a civil rights worker and former Ku Klux Klan member, who have dedicated their lives to reconciliation and forgiveness; Lewis Smedes, a popular author and former professor at Fuller Theological Seminary on forgiveness; Matthew Linn, an internationally recognized teacher of the process of forgiveness and reconciliation; former Secretary of State, James Baker, whose diplomatic efforts helped bring a cease-fire and relative peace between Israel and Jordan; and former congressman Tony Hall, whose work in poverty and hunger issues world-wide has made him a two-time nominee for the Nobel Peace Prize. With such powerful voices speaking in the name of Jesus the author was profoundly changed. His life turned to learning and teaching about forgiveness and reconciliation in the name of Jesus of Nazareth.

> The verse he uses as an image for his work comes from 2 Cor 5:16-21 (NRSV), From now on, therefore, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way. So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us. So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God.

For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

After the conference the author took a three-month sabbatical to study reconciliation and forgiveness. He had learned from Prince and Princess Castell-Castell that forgiveness begins in one's own heart and life and then proceeds outward encompassing others. He began to process the hurts and anger he was only slightly aware of in his own life. Over the course of these three months he was in contact with Lewis Smedes and John Perkins as well as Ray Anderson of Fuller Theological Seminary. Lewis Smedes recommended Robert Enright at the University of Wisconson-Madison as a source for further study. The author took Anderson's course entitled, Reconciliation and the Healing of Persons, which was a theology of the atonement work of God in Jesus. He also took the course on forgiveness offered by Enright at UW-M. All the while he was processing this in his own life, forgiving and in some cases reconciling with others.

At this point he found Gordon-Conwell Theological Seminary to be the next step in his journey, learn and apply more forgiveness and reconciliation in gaining a degree in Marriage and Family Counseling. He has found acceptance of the use of forgiveness as a therapeutic intervention amongst the field of psychology and uses it, when appropriate, in his practice. This acceptance is due in large part to the work of Robert Enright who has gained widespread recognition by the American Psychological Association, which publishes much of his work.

With the words of Prince and Princess Castell-Castell echoing in his ears that forgiveness begins in one's own heart and then moves to one's family, the author began exploring how to learn, apply and teach forgiveness and reconciliation in the name of Jesus in the context of the family, then in congregations, corporations, and in larger and larger groups. This he got from the last words Jesus spoke while on earth, "But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth" Acts 1:8 (NRSV).

APPENDIX A

TABLE 2. Overview of Studies in Meta-Analysis

_____

Legend for Chart:

A - Study and Author

B - Group

C - Intervention

D - Forgiveness Measure

E - Emotional Health Dependent Variable

A

   B   C

   D   E

1 Hebl & Enright, 1993

   Process-Group   Elderly women, 8 group sessions, full intervention

   PPFS   Self-esteem, state-anxiety, trait-anxiety, depression

2 Al-Mabuk, Enright, & Cardis, 1995

   Decision   PLD adolescents, 4 group sessions, 9/17 units

   PPFS   Attitude toward father, attitude toward mother, hope, state

                      anxiety, trait-anxiety, self-esteem, depression

3 Al-Mabuk et al., 1995

   Process-Group   PLD adolescents, 6 group sessions, 17/17 units

   PPFS   Attitude toward father, attitude toward mother, hope, state

                      anxiety, trait-anxiety, self-esteem, depression

4 McCullough & Worthington, 1995

   Decision   Undergraduates (nonserious hurt), 1 group session, restore

                  relationship focus

   9 Wade subscales   None

5 McCullough & Worthington, 1995

   Decision   Undergraduates (nonserious hurt), 1 group session, benefits

                  for the forgiver focus

   9 Wade subscales   None

6 Freedman & Enright, 1996

   Process-Individual   Incest survivors, 52+ individual sessions, full

                     intervention

   PPFS   Hope, state-anxiety, trait-anxiety, self-esteem, depression

7 McCullough, Worthington, & Rachal, 1997

   Process-Group   Undergraduates, 8 group sessions (one weekend),

                     empathy-focused forgiveness

   FS   Affective empathy, cognitive empathy

8 McCullough et al., 1997

   Decision   Undergraduates, 8 group sessions (one weekend),

                  nonempathy forgiveness

   FS   Affective empathy, cognitive empathy

9 Coyle & Enright, 1997

   Process-Individual   "Postabortion men," 12 individual sessions, full

                  intervention

EFI   Forgiveness, state anxiety, state anger, grief

Note. PPFS = Psychological Profile of Forgiveness Scale;

PLD = parental love-deprived; 9 Wade subscales = Wade's (1989)

Forgiveness Scale subscales; FS = Forgiving Scale; EFI = Enright Forgiveness

  Inventory.

(Baskin & Enright, 2004, Table 2)

APPENDIX B

TABLE 1. Summary of Process Models of Forgiveness

Author	Orientation	Psychological Theoretical Framework	Empirical Validation
Augsberger, 1981	Religious	None	None
Benson, 1992	Religious	None	None
Brandsma, 1982	Religious/Therapeutic	None	None
Coleman, 1989	Popular	None	None
Cunningham, 1985	Religious	None	None
Donnelly, 1982	Religious	None	None
Enright et al., 1996	Therapeutic	Moral and cognitive development	None
Fitzgibbons, 1986	Therapeutic	None	None
Gordon & Baucom, 1998	Therapeutic	Model of Psychological trauma	Gordon & Baucom, 2003; Gordon et al.,2004
Hargrave, 1994	Therapeutic	Contextual family therapy	Hargrave & Sells, 1997
Linn & Linn, 1978	Popular	None	None
Malcolm & Greenberg, 2000	Therapeutic	Resolution of unfinished business	Malcolm, 1999
Martin, 1953		None	None
Menninger, 1996	Popular	None	None
Pattison, 1965	Therapeutic	None	None
Pettitt, 1987	Therapeutic	None	None

Pingleton, 1997	Religious	Object relations	None
Pollard et al., 1998	Therapeutic	Synthesis of previous models	Pollard et al., 1998
Rosenak & Harnden, 1992	Religious	None	None
Smedes, 1984, 1996	Popular	None	None
Stanley, 1987	Religious	None	None
Thompson, 1983	Religious	None	None
Worthington, 1998, 2001	Therapeutic	Batson's (1991) empathy–altruism hypothesis	None

(Strelan & Covic, 2006, Table 1)

APPENDIX C

Statement of Informed Consent

This statement was written to help you understand the goals and processes that will be used during the sessions between Robert Ebersole and the Hinds family, Adam, Evie and John. This is strictly voluntary for each family member.

The goal of our meeting together is Robert Ebersole to provide family therapy focusing upon the issues that arise during the evaluation and testing done at the beginning of the meetings. Various forms will be used to help with the evaluation they include: the Family Adaptability and Cohesion Evaluation Scales (FACES IV), Enright Forgiveness Inventory (EFI), and may include the Taylor-Johnson Temperament Analysis (TJTA).

The approximately 8 sessions will be held in the Hinds' home on a weekly basis each 1 to 1 ½ hour in length.

The content of the sessions is confidential. The only time disclosure will be made by the therapist is if someone discloses his or her intent to harm him or herself or some one else. The therapist will act to prevent harm from occurring. This is an ethical and legal mandate for the therapist.

Robert Ebersole is a candidate for the Doctor of Ministry Degree in Marriage and Family Counseling at Gordon-Conwell Theological Seminary in Charlotte, NC. This degree leads to being a Licensed Marriage and Family Therapist in the Commonwealth of Massachusetts. Rev. Ebersole is an ordained minister in the United Methodist Church and is a Christian Counselor who uses faith and The Bible in his work.

He is supervised by the seminary and holds appropriate liability insurance. He is a

member of the American Association of Marriage and Family Therapists and holds to

their high standard of ethics.

The sessions and evaluation will be used as a part of his doctoral dissertation.

Every effort will be made to disguise the identities of the family and individual members.

The dissertation will be printed and available to the public through the seminary library.

Because the therapy is used for educational purposes there are no fees being

charged. If issues arise during the course of these sessions the therapist will seek to treat

them, which may mean a longer term of therapy than 8 sessions. In the event that the

issues go beyond the scope of this therapist's training an appropriate referral to another

therapist will be made. The cost of that therapy will be the responsibility of the individual

or family.

I have read and discussed this Statement of Informed Consent with the therapist

and agree to participate with him in family counseling.

_____   _____

Name   Date

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VITA

Name:

Robert H Ebersole, Jr.

Born:

Portsmouth, Virginia, 1951

Education and Experience:

Florida State High School General Equivalency Diploma 1970

Associate in Arts Degree, St. Petersburg Junior College 1974

United States Navy Hospital Corpsman 1975 to 1984

Master of Divinity Degree, Gordon-Conwell Theological Seminary-Hamilton 1988

Ordained in United Methodist Church 1988

Doctor of Ministry in Marriage and Family Counseling, Gordon-Conwell

Theological Seminary- Charlotte expected graduation May, 2008